ESTD 1841. זִכָּרוֹן סֵפֶר ESTD 1841.

The JEWISH CHRONICLE

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

No. 1972.—New Series.] FRIDAY, JANUARY 18, 1907;—SHEBAT 3, 5667. [PRICE 2D.

BIRTHS.

BRANDT.—On Saturday, the 12th of January, at 250, Kingsland-road, the wife of C. M. BRANDT (née Hilda Natkiel), of a son (premature). Bris Milah postponed.

EMDIN.—On the 14th of January, 1907, at Muizenberg, Cape Colony, to Mr. and Mrs. NATHAN EMDIN, a daughter.

GABRIEL.—On the 12th of January, at 1?1, Priory-road, West Hampstead, the wife of MORRIS GABRIEL, of a son.

KLINGENSTEIN.—On the 13th of January, at 77, East 89th-street, New York, IDA, the wife of WILLIE KLINGENSTEIN (nee Nordmann), of a son.

LANDAU.—On Monday, the 14th of January, at 73, Castletown-road, West Kensington, to Mr. and Mrs. MORRIS M. LANDAU, a son. African papers please copy.

MAY.—On Sunday, the 13th of January, at 75, Greencroft-gardens, N.W., to Mr. and Mrs. LOUIS MAY, a daughter (Elaine.)

MILLER.—On the 10th of January, at 51, Campbell-street, Newcastle-on-Tyne, the wife of the Rev. A. MILLER (née Paulina Scheff), of a daughter.

PECKAR.—On the 15th of January, at 27, Montrose-avenue, Queen's Park, W., the wife of the Rev. N. PECKAR, of a son.

PHILLIPS.—On the 9th of January, at Falmouth House, Cargate-avenue, Aldershot, to Mr. and Mrs. ISIDOR PHILLIPS, a daughter.

SAFFER.—On the 14th of January, at 18, Ellers-road, Roundhay, Leeds, the wife of HYMAN J. SAFFER (née Bessie Markson), of a daughter. African and American papers please copy.

SAMUELL.—On the 15th of January, at 62, Aberdare-gardens, N.W., the wife of GRAHAM SAMUELL, of a daughter.

SILBERSTON.—On the 12th of January, at 1, Osborne House, St. Mary's-terrace West, to Mr. and Mrs. LOUIS SILBERSTON, a daughter.

SUTTON.—On Wednesday, the 9th of January, at "Somerset," Brondesbury-villas, N.W., the wife of JOHN SUTTON, of a son.

WASSERBERG.—On the 10th of January, 1907, at 14, Bowker-street, Higher Broughton, Manchester, to Mr. and Mrs. ISIDOR WASSERBERG, a daughter. African and American papers please copy.

BARMITZVAH.

COHEN.—MORRIS, fifth son of Mr. and Mrs. PHILIP COHEN, of 107, Hanbury-street, E., will read a portion of the Law at the Jerusalem Synagogue, Greenfield-street, E., on Saturday, January 19th.

HARRIS.—MAX, eldest son of Mr. and Mrs. A. HARRIS, 50, North Albion-street, Glasgow, will read a portion of the Law on Saturday, 26th January, at the Garnethill Synagogue. "At Home" Saturday, 26th January, from 3 till 6; Sunday 27th, from 3 till 7.

LANDAU.—ISIDORE, eldest son of Mr. and Mr. J. LANDAU, of 29, St. Peter's-road, Mile-end, E., will read a portion of the Law to-morrow, 19th January, at the New Synagogue, Great St. Helen's. Reception from 4 p.m. Relatives and friends please accept this, the only intimation. African, American and Australian papers please copy.

LEWIS.—ARTHUR, youngest son of Mr. and Mrs. ISAAC LEWIS, of 13, Colebrooke-road, Aigburth-road, Liverpool. Ceremony postponed owing to illness in family.

ROBINSON.—DAVID, third son of Mr. and Mrs. J. ROBINSON, of 4, Lion-street, Blaenavon, and pupil of the Rev. G. Bloch, read the whole סדרה וארא and the הפטרה at the Brynwawr Synagogue on January 12th.

FIANCÉS.

CLEIN : EPPEL.—JANIE CLEIN, eldest daughter of Mr. and Mrs. Lewis Clein, of 90, Donore-terrace, to BERNARD EPPEL, eldest son of Mr. and Mrs. Abraham Eppel, of 17, Greenville-terrace, both of Dublin. American and African papers please copy.

LEVY : HILKOWITZ.—RAY, youngest daughter of Mr. and Mrs. I. LEVY, of 9, Plummer's-row, Commercial-road, London, E., to HENRY, only son of Mr. and Mrs. M. HILKOWITZ, Royal Oak, 18, Plummer's-row, Commercial-road, London, E. African and American papers please copy.

FIANCÉS.

PHILLIPS : KOWALSKI.—DORA, the eldest daughter of Mr. and Mrs. M. PHILLIPS, of 29, Cheetham-hill-road, Manchester, to Mr. NATHAN KOWALSKI, of 64, Whitechapel-road, London, the eldest son of Mr. K. Kowalski, of Lodz, Russian Poland.

ROSSLER : HART.—LEAH, eldest daughter of Mr. and Mrs. SIMON ROSSLER, of 217, Cassland-road, South Hackney, to BEN, eldest son of Mr. and Mrs ISAAC HART, of 15-17, Pimlico-walk, Hoxton, N.

WEINTROP : COHEN.—BRINA, second daughter of Mr. and Mrs. WEINTROP, of 12, Hanbury-street, Spitalfields, to WOOLF M. COHEN, son of Mr. and Mrs. Cohen, of 30, Casson-street, Mile End New Town, E. African papers please copy.

MARRIAGES.

BONN : ISRAEL.—On Thursday, the 17th of January, at the Portman Rooms, Baker-street, W., by the Rev. Dayan Hyamson and the Rev. M. Hast, LIZZIE, youngest daughter of Mr. and the late Mrs. A. ISRAEL, of Weston Lodge, 175, Maida Vale, W., to MARK BONN, third son of Mr. and the late Mrs. J. Bonn, of 12, Great Prescott-street, E.C.

COHN : MOORE.—On the 10th of January, by special licence, EMILE, only son of SANSON COHN, of Paris, to VALENTINE, third daughter of Mrs. MOORE, 45, Hillfield-road, Hampstead, and the late George Moore.

FOLLICK : JACKSON.—On Wednesday, the 9th of January, 1907, at the Cathedral-road Synagogue, Cardiff, by the Rev. Mr. Aaron, of Merthyr, assisted by the Revs. Mr. Blachman and Mr. Hamburg, LENA, third daughter of Mr. and Mrs. C. FOLLICK, to HARRY, second son of Mr. and Mrs. JACKSON.

GOLDRING : PLATNAUER.—On the 3rd of January, at Calcutta, GERTRUDE, youngest daughter of Mrs. H. W. GOLDRING, to SEPTIMUS PLATNAUER, of Calcutta, youngest son of Mrs. L. PLATNAUER, of Birmingham.

GOLDSTEIN : TOOHEY.—On Wednesday, the 9th of January, 1907, כ"ג טבת תרס"ז, at the New Synagogue, Great St. Helen's, by the Rev. Avigdor Chaikin, Minister of the Federation of Synagogues, assisted by the Revs. S. Levy, M.A., and M. A. Epstein, RAY, eldest daughter of the Rev. A. and Mrs. GOLDSTEIN, of 39, Scarborough-street, Aldgate, to Mr. PHILIP MARCUS TOOHEY, of Limerick, Ireland.

JACOB : LANGNER.—On the 15th of January, at the residence of the bride, 57, Priory-road, West Hampstead, by the Rev. M. Adler, assisted by the Rev. E. Spero, EDITH BLANCHE, elder daughter of the late Mr. and Mrs. AARON JACOB, Tavistock-square, to MYER NATHAN LANGNER, 34, Cambridge-gardens, North Kensington. South African papers please copy.

SALZEDO : BERG.—On the 9th of January, at the Synagogue, Lauderdale-road, W., by the Haham, assisted by the Revs. J. Piperno and D. Bueno de Mesquita, B.A., DAVID L. SALZEDO, of 14, Addle-street, E.C., and 44, The Avenue, Brondesbury-park, N.W., to JESSIE, youngest daughter of Mr. and Mrs. JOSEPH BERG, of 9, Cavendish-road, Brondesbury, N.W.

STERN : SIMMONS.—On Wednesday, the 2nd of January, 1907, at Hope Place Synagogue, Liverpool, by the Rev. A. Rutkowski, assisted by the Rev. A. Raffalovich, FLORRIE, second daughter of Mr. and Mrs. PHILIP STERN, 8, Rodney-street, Liverpool, to HARRY, youngest son of Mr. ABRAHAM SIMMONS, 162, Islington, Liverpool, formerly of Hull.

DEATHS.

BRONKHORST.—On Friday evening, the 11th of January, 1907, at 76, Coborn-road, Bow, E., LEAH BRONKHORST, in her 92nd year. Deeply mourned by her sons, daughters, grandchildren, great-grandchildren and a large circle of friends.—ת'נ'צ'ב'ה.

COHEN.—On the 10th of January, 1907, MIRIAM PEARL, the beloved wife of MARKS COHEN, 10, Gt. Passage-street, Hull. Deeply mourned by her sorrowing sons, daughters, daughters-in-law, grandchildren, sister (Mrs. Jacobs, 1, Willow-street, Globe-road), and a large circle of friends. May her dear soul rest in peace.

DEATHS.

COHEN.—On the 12th of January, 1907, at 11, Park-lane, Clissold Park, N., BENJAMIN COHEN, beloved son of Mr. and Mrs. S. Cohen. May his dear soul rest in peace. Shiva at above address.

HARRIS.—On the 13th of January (through accident), SIMON HARRIS, of 3, Bow-road, E., to the inexpressible grief of his sorrowing wife, children, grandchildren and sister, Mrs. M. Silver, and also a large circle of friends. May his dear soul rest in peace. Shiva at the above address.

HARRIS.—On the 13th of January, through accident, SIMON HARRIS, of 3, Bow-road, brother of John Harris. Shiva at 22, Addington-road, Bow. God rest his soul.

JACOBS.—On the 16th of January, at 31, Portsdown-road, Maida Vale, W., JULIUS JACOBS, son of the late Rev. Nathan Jacobs, of Bath, aged 58 years.

LANDECK.—On the 10th of January, at his residence, 4, South-villas, Camden-square, N.W., SAMUEL BOAZ LANDECK, aged 77.

LAZARUS.—On the 15th of January, at 26, Maida Vale, W., RACHEL LAZARUS, beloved sister of Mrs. E. Hart, of 13, Kidderpore-gardens, Hampstead, N.W.

MORRIS.—On the 13th of January, 1907, at "The Bell," Dean-street, Commercial-road, E., MIKE, aged 32, the dearly beloved son of Mr and Mrs JOE MORRIS, the brother of Phil Morris, Mrs. H. Koski and Barney Morris, of Johannesburg. May his dear soul rest in peace. Shiva at the above address.

NASELSKI.—On the 10th of January, at 16, London-street, Fitzroy-square, MORRIS (Moisha) NASELSKI, aged 71, of Lubranitz, Poland, brother of the late Solomon Naselski, of Christchurch, New Zealand, and father of Marks Naselski, of 145, Whitfield-street, Fitzroy-square. Deeply mourned by his children and grandchildren.

NORDEN.—On the 11th of January, corresponding with 25th of Tebet, at 15, New-street, Houndsditch, after a short illness, HARRIS NORDEN, in his 58th year. Deeply mourned by his sorrowing wife, children, grandchildren, relatives and friends. May his dear soul rest in peace. Shiva at the above address.

SIMMONS.—On the 13th of January, at 127, Elgin-avenue, W., ISIDOR, the dearly beloved son of the late MARK and LEAH SIMMONS, aged 36. Deeply lamented by his sorrowing brothers and sisters. Rest in everlasting peace.

SIMMONS.—On the 13th of January, at 56, Clissold-road, Clissold Park, N., JOSEPH SIMMONS, aged 55.

SNOWMAN.—On the 15th of January, the infant son of Mr. and Mrs. I. SNOWMAN, 10, Acol-road, West Hampstead.

SULZBACHER.—On the 8th of January, at Fürth (Bavaria), in her 76th year, ERNESTINE SULZBACHER, the mother of Sigmund Selby, 96, Greencroft-gardens, Hampstead.

WOOLF.—On the 10th of January, 1907, after a short and painful illness, at Southend-on-Sea, QUEENIE ALEXANDRA, the beloved only daughter of Mr. and Mrs. BEN WOOLF, of 166, Sandringham-road, Hackney, in her 5th year. Deeply mourned by her heart-broken parents, grandparents, relatives and friends. Loved by all who knew her. May her dear soul rest in peace. Amen.

IN MEMORIAM.

ARBIB.—In ever loving memory of our dearly beloved husband and father, JOSEPH ARBIB, who departed this life Rosh Chodesh Shebat, 5665, corresponding with the 7th January, 1905. May his dear soul rest in peace. Amen.

BEIRNSTEIN.—In ever loving memory of our darling mother, ESTHER BEIRNSTEIN, who departed this life January, 1906. May her dear soul rest in peace.

BREMER.—In ever loving memory of my dear brother, ALBERT BREMER, who died January 10th, 1896. God rest his soul.

EIGER.—In memory of DAVID HENRY EIGER, late of the Stock Exchange and 2, Goring-street, died January 20th, 1906.—Inserted by Alice Hodges, 18 years his honest and faithful friend.

GOLDSTEIN.—In ever loving memory of our dear mother, ESTHER GOLDSTEIN, who departed this life 4th Shebat, 5666, corresponding with January 30th, 1906. God rest her dear soul in peace.—24, Durand-gardens, Clapham.

IN MEMORIAM.

HARRIS.—In tender and affectionate remembrance of my husband, ALEXANDER HARRIS, who passed away on January 12th, 1905, at Bloomsbury-square, W.C.

HARRIS.—In loving memory of our dear father, ALEC HARRIS, who died 12th January, 1905—6th Shebat, 5665. God rest his dear soul.—Sophie, Sadie and Alfred.

HART.—In loving memory of our dear husband and father, GERSHON HART, late of 20, Carter-street, Houndsditch, who departed this life 6th Shebat, 5657. God rest his dear soul.—Mrs. G. Hart, 13, Cazenove-road, Stoke Newington.

ISAACS.—In ever loving memory of our dear husband and father, LEWIS ISAACS, who passed away January 10th, 1905, corresponding with Shebat 3rd, 5664. Sadly missed and deeply mourned. God rest his dear soul in peace.—131, Petherton-road, Highbury, N.

ISAACS.—In ever loving memory of my dear husband and our dear father, LEWIS ISAACS, who departed this life on January 19th, 1903. God rest his dear soul in peace. To live in the hearts of those we love is not to die.—Spencer House, 75, Camden-road.

JONES.—In ever loving memory of our dear mother, HENRIETTA JONES, of Bedford-street South, Liverpool, who departed this life January 25th, 1903—Tebeth 27th, 5663.

JOSEPH.—In memory of our dear son and brother, EMANUEL JOSEPH, who died January 22nd, 1903. Sadly missed by his mother, brothers and sisters.—Russell Mansions, Southampton-row.

KOSKI.—In ever loving memory of our dear husband and father, LEWIS KOSKI, who departed this life the 2nd Shebat, 5654, corresponding with 9th January, 1894.—131, Grosvenor-road, Highbury New Park.

LEE.—In ever fond and loving memory of our darling boy, ARTHUR, who departed this life January 18th, 1905, youngest son of BLANCHE and JOE LEE.

Sleep on, dearest, we would not wake thee,
From sorrow and trouble thou art set free.
God took thee as He thought it best
To Heaven with Him in peace and rest.

Announcements continued on Page 2.

ALLIANCE
Assurance Company, Ld.

HEAD OFFICE:
BARTHOLOMEW LANE, LONDON, E.C.
LIFE—FIRE—MARINE.

CHAIRMAN:
The Right Hon.
LORD ROTHSCHILD, G.C.V.O.

ROBERT LEWIS, General Manager.
A. LEVINE, Actuary.
MARCUS N. ADLER, Consulting Actuary

INVESTED FUNDS EXCEED £15,000,000.

LIFE DEPARTMENT.

Premiums.—The rates of premium charged are below the average rates of British offices.

Expenses.—The total annual expenses, including commission, charged to the Life Department, are restricted to 10 per cent. of the net premiums.

Profits.—Policy-holders assuring with profits receive four fifths of the total profits derivable from the Company's Life Department. These profits are large, and at the last two valuations have permitted reversionary bonuses in the new series to be declared at the rate of 30s. per cent. per annum on sums assured and on previous bonuses. The next valuation will be made after Dec. 31st, 1908.

FIRE, MARINE, and LEASEHOLD and CAPITAL REDEMPTION POLICIES are granted on favourable terms.

The Home Fire business of the Alliance is in excess of that of any other Company.

For full particulars apply to any of the Company's Offices or Agents.

IN MEMORIAM.

LICHTENSTEIN.—In ever loving memory of our dear husband and father, MORITZ WOLFE LICHTENSTEIN, who died on the 9th of Shebat, 5659 (January 20th, 1899). May his soul rest in peace.

LITOUN.—In ever loving memory of our dear mother, REBECCA LITOUN, who departed this life on the 2nd of February, 1903, corresponding with the 5th Shebat, 5663. May her dear soul rest in peace.

MENDOZA.—In remembrance of our dearly loved mother, RACHAEL MENDOZA, who passed peacefully away January 9th, 1905—Shebat 3rd, 5665. God rest her dear soul. Amen.—2, Sandford-crescent, Torquay.

MENDOZA.—In loving memory of our dear mother, RACHAEL MENDOZA, who passed peacefully away January 9th, 1905, corresponding with Shebat 3rd, 5665.—"Dovecote," Willesden Green.

VALENTINE.—In ever loving memory of a dear wife and our devoted mother (Yetta) JULIA VALENTINE, who departed this life January 30th, 1901. May her dear soul rest in peace.—Mrs. Moss, 18, Albion-road, N.

MRS. H. GERSON tenders her most sincere THANKS for kind expressions of sympathy received during her sad bereavement.—54, Lister-street, Hull.

MR. and Mrs. J. GOLDMAN, of 10, Farleigh-road, Stoke Newington, THANK their relatives and friends for the kind expressions of sympathy and condolence in their sad bereavement.

MRS. SIMPSON GOMPERTZ returns her sincere THANKS to all relatives and friends for kind visits, letters and cards of condolence in her sad bereavement by the death of her dear mother.—43, Vespasian-avenue, South Shields.

MR. A. S. GOMPERTZ, 11, Burrow-street, South Shields, wishes to convey THANKS to all relatives and friends for their kind letters and telegrams, also to the members of the congregation for their visits during his week of mourning for his dear departed sister, Rebecca Van Gelder. God rest her soul.

MR. BENJAMIN LYONS, of 111, Kennington-park-road, BROTHER and SISTERS, return THANKS for visits, cards and telegrams of condolence received during their week of mourning for their late lamented sister.

THE family of the late ESTHER MARKS, of Dublin, return sincere THANKS to their relatives and friends for their visits and letters of sympathy and condolence received during the week of mourning.

MRS. M. PHILLIPS, SONS and DAUGHTERS return sincere THANKS for kind visits, letters and telegrams of sympathy received during the week of mourning for their beloved husband and father.—25, Litchfield-street, Charing Cross-road, W.C.

MRS. M. SAMUELS, of 3, Merchant-street, Bow, Mrs L. LEVY, of Ealing, Mr. ABRAHAM HARRIS, Mr. HENRY HARRIS and Mr. MOSS HARRIS wish to return THANKS for letters and visits of condolence received during their week of mourning for their late mother.

MRS. SELIG returns her sincere THANKS for letters, cards and expressions of sympathy during her sad bereavement.—172, Grove-street, Liverpool.

MRS. F. D. SAMSON-SIEMMS and FAMILY return heartfelt THANKS for deep expressions of sympathy in their recent sad bereavement.—33, Cambridge-avenue, Maida-vale, N.W.

MRS. SHUTER, SONS and DAUGHTERS sincerely THANK relatives and friends for kind expressions of sympathy received in their sad bereavement.—150, Graham-road, Dalston.

MRS. SWALF, SONS, and daughters return THANKS for kind visits, letters and cards received during the week of mourning, for their beloved husband and father, HYMAN JOSEPH SWALF—45, Colvestone-crescent, N.

THE TOMBSTONE in loving memory of Mrs. SARAH HYMAN, of 295, Tobard-street, Borough, will be SET on SUNDAY, 20th January, at 3 o'clock, at Plashet.

THE SETTING of the MEMORIAL STONE to the late Dr. A. BANCE, of Bethnal Green, will take place on SUNDAY next, the 20th inst., at 3 p.m., at Plashet. Relatives and friends kindly accept this, the only intimation.—Percy House, South Hackney.

THE TOMBSTONE in loving memory of FANNY, the beloved wife of ABRAHAM APPLEBAUM, mother of Debby, and daughter of Mr. and Mrs. Levene, will be SET on SUNDAY next, January 20th, at 1.30, at Edmonton Cemetery.

THE TOMBSTONE in loving memory of REUBEN SARNA, late of 82, Jubilee-street, will be SET on SUNDAY, January 20th, at Plashet Cemetery, at 3 o'clock. Relatives and friends please accept this, the only intimation.

THE SETTING of the TOMBSTONE in loving memory of the late AMELIA SAUNDERS will take place at Willesden Cemetery on SUNDAY, January 20th, at 12 o'clock.

THE TOMBSTONE in loving memory of the late Miss THEODORA TRYTEL will be SET at Willesden Cemetery on SUNDAY next, the 20th inst., at 3·30 p m.

THE TOMBSTONE in loving memory of the late HARRY WOLLSTEIN, of 175, Southgate-road, Islington, will be SET on SUNDAY, January 20th, at 3 o'clock, at Plashet Cemetery.

THE TOMBSTONE in loving memory of the late JONAS WOOLF, of 54, Russell-square, W.C., will be SET at Willesden Cemetery on SUNDAY, January 20th at 12 o'clock.

THE MARRIAGE will take place on SUNDAY, January the 27th, between LIZZIE, the daughter of MIRIAM, and the late BARNETT DA COSTA, with MANNY, the son of ROSE, and the late GERSHON HART. Ceremony at the Great Synagogue, Duke-street, at 1·30. Reception from 6 till 9, at Saunder's Hotel, Half Moon-passage. Relatives and friends please accept this, the only intimation.

MR. and Mrs. L. LE BRAND, of 24, Mountford-street, Union-stret, E., THANK relatives and friends for presents, cheques and telegrams received on the occasion of their marriage.

MR. and Mrs. MOSS ROSENTHAL sincerely THANK their numerous relatives and friends for their very handsome presents, cheques and telegrams received on the occasion of their marriage, January 1st, 1907.—75, Croydon-road, Newcastle-on-Tyne.

MR. and Mrs. S. COHEN and FAMILY, of 11, Park-lane, Clissold Park, N., sincerely THANK Mr. Felsenstein, relatives and friends, also members of the North London Beth Hamidrash, for numerous visits, enquiries, cables and telegrams received during Mr. Cohen's serious operation, and are pleased to say he is—Thank God—now quite convalescent.

MR. JOSHUA COHN returns his cordial THANKS for the many presents and congratulatory messages received by him on his 70th birthday.—154 and 155, Houndsditch.

MANILA RAILWAY COMPANY LIMITED.

TO THE OUTSTANDING HOLDERS OF
Five per cent. First Mortgage Registered Stock.
Six per cent. Secured Notes.
Six per cent. Prior Lien Mortgage Bonds, Series "A."
Six per cent. Prior Lien Mortgage Bonds, Series "B."

REFERRING to the Company's Advertisement, dated 12th December, 1906, and the Circulars dated 29th November, 1906, issued by the Chairman of the Company to the holders of the above securities; a considerable amount of such securities having been deposited under the terms of the Re-construction Scheme, dated 28th November, 1906, NOTICE IS HEREBY GIVEN that the time for further deposits has been extended up to and including January 31st, 1907.

Holders of outstanding securities who wish to take advantage of the terms offered should therefore deposit their holdings at the office of Messrs. Speyer Brothers, 7, Lothbury, London, E.C., before 31st January, 1907, after which date no further deposits will be received except under such terms as may be fixed by the Re-construction Managers.

J. MACKENSIE,
Secretary.

7, Union-court,
Old Broad-street, E.C.,
London, 16th January, 1907.

WANTED at once for the North-West London Synagogue, good TENOR and BASS; must have knowledge of music and Hebrew; also five or six boys to join the choir. Apply by letter to Mr. P. Abrahams, 41, Evering-road, N.

YOUNG well educated German girl (18 years), desires to enter good English family, as paying guest in the neighbourhood of Maida Vale, where she has opportunity to perfect her knowledge of the English language and take part both in housekeeping and social life; orthodox cooking essential. Address 332, Jewish Chronicle office.

WANTED to purchase a second-hand set of the Jewish Encyclopedia.—Please apply, stating price and condition, to B. J. Fox, 65, Harcourt-street, Dublin.

UNITED SYNAGOGUE.
SPECIAL SERMONS TO-MORROW (SABBATH).

Synagogue.	Preacher.
GREAT — Special Address to Children during Morning Service.	Rev. A. A. GREEN.
Afternoon Address to Jewish Working Men and Women.	Rev. A. A. GREEN.
ST. JOHN'S WOOD—	Rev. M. ROSENBAUM
HAMPSTEAD—	Rev. DAYAN M. HYAMSON, B.A., LL.B.

BRIGHTON SYNAGOGUE.

THE Very Rev. The CHIEF RABBI will PREACH in this Synagogue, on SABBATH (to-morrow), the 19th inst., Parsha בא. The Torah is read at 10·30 and the Sermon preached about 11 o'clock.

A. C. JACOBS,
Minister and Secretary.

BRIXTON HEBREW CONGREGATION.
CARLTON-HALL, TUNSTALL-ROAD, BRIXTON, S.W.

THE formal OPENING of the Hebrew and Religion Classes (in connection with the above Synagogue), by Mr. and Mrs. RICHARD WARNER, will take place on SUNDAY next, the 20th inst., at four o'clock p.m. precisely.

Friends interested in the movement are cordially invited to attend.

I. COHEN.
Hon. Sec.

HOME FOR AGED JEWS.

A SPECIAL MEMORIAL SERVICE will be held on THURSDAY, January 24th, 1907, to commemorate the death of the late F. D. Mocatta, at the Synagogue of the Home, 23-25, Well-street, Hackney. The Rev. J. F. Stern will officiate, assisted by the Rev. Mr. Anekstein. Service to commence at 6 p.m.

I. BLOOMFIELD,
Secretary.

UNION OF JEWISH WOMEN.

MEMBERS of the Union of Jewish Women are invited to attend the Annual GENERAL MEETING, at the PORTMAN ROOMS, BAKER STREET (Dorset Street entrance), on WEDNESDAY, January 30th, at 3 o'clock.

AGENDA.

1. Adoption of Report and Balace Sheet.
2. Election of the Committee and Hon. Officers.
3. Question of Provincial Meetings.
4. Proposes Conferences on "The Child, its Condition and its Future,"

and such other business as may occur.

By order,
K. HALFORD,
Secretary,

Re JOSEPH FINKEL deceased.

Pursuant to Act of Parliament of the 22nd and 23rd Vic. Cap. 35 intituled "An Act to further amend the Law of Property and to relieve Trustees"

NOTICE IS HEREBY GIVEN that all Creditors and other persons having any debts claims or demands against the Estate of JOSEPH FINKEL late of 14, Gloucester-terrace, South Kensington, London (who died on the 4th day of November 1906 and Letters of Administration of whose estate were granted in the Principal Registry of the Probate Division of His Majesty's High Court of Justice on the 1st day of January 1907 to Mrs Julie Sternberg) are hereby required to send in the particulars of their debts claims and demands to the said Administratrix at the Office of her Solicitors Messrs. Cohen and Cohen at 2, Finsbury-circus in the City of London on or before the 14th day of February 1907 after the expiration of which time the said Administratrix will proceed to distribute the Assets of the said deceased among the parties entitled thereto having regard only to the claims and demands of which the said Administratrix shall then have had notice And that the said Administratrix will not be liable for the Assets of the said deceased or any part thereof so distributed to any person or persons of whose debt claim or demand she shall not have had such notice as aforesaid.

Dated this 10th day of January 1907

COHEN & COHEN, of 2,
Finsbury-circus, London, E.C.,
Solicitors to the said Administratrix.

NOTICE OF REMOVAL.

MISS LEVIEN, daughter of the late L. Levien, caterer, of 55, Kentish Town-road, begs to inform her patrons that, although the catering business has been discontinued, she still undertakes to cook dinners, ball suppers, etc. Address 1, Clifton-villas, Camden-square, N.W.

GENTLEMAN has for sale privately, owing to removal, handsome carved oak dining or morning-room suite; covered red leather; also few miscellaneous effects. Address, 354, Jewish Chronicle office.

A LADY (experienced), with large connection, seeks PARTNER with some capital, with view of opening select boarding-house at seaside resorts during season. Address, 323, Jewish Chronicle office, 2, Finsbury-square, E.C.

JEWS' HOSPITAL AND ORPHAN ASYLUM,
WEST NORWOOD.

President:
Sir GEORGE FAUDEL-PHILLIPS, Bart., G.C.I.E.

THE ANNUAL GENERAL COURT of the Governors, and Subscribers will be held at the Institution on

SUNDAY 17th FEBRUARY, 1907,
AT TWO O'CLOCK IN THE DAY.

To elect Honorary Officers and Committee for the ensuing year.

To elect EIGHT BOYS and TEN GIRLS as inmates.

To receive the Report and Balance-sheet for the past year.

And for such other business as may occur.

The Ballot will commence at Two and close at HALF PAST THREE o'clock precisely.

Any Governor desiring to nominate another Governor as candidate for election to fill any of the Honorary Offices or to serve on the Committee must make such nomination in writing and forward the same to the Secretary at least 14 days prior to the election.

By order,
D. SPERO,
Secretary.

Hamilton House,
149, Bishopsgate-street Without, E.C.

Governors and Subscribers who do not receive their votes by the 5th prox. are requested to notify the omission to the Secretary.

SALES BY AUCTION.

By order of the Owner, who is going abroad, BRONDESBURY.—No. 115, Chevening-road.—An attractive semi-detached Residence, occupying a pleasant situation opposite Queen's-park, and containing capital drawing and dining rooms, study, five bed rooms, bath room, kitchen and offices, with electric light and modern conveniences. Large front and back gardens. Held for 95 years unexpired at £10 ground-rent, and of the estimated rental value of £65 per annum. Vacant possession.—To be SOLD by AUCTION, by Messrs.

FAREBROTHER, ELLIS, EGERTON, BREACH, GALSWORTHY and Co., at the Mart, E.C., on THURSDAY, February 14th, 1907, at 2 o'clock.

Particulars, &c., of Messrs. Cooper and Bake, Solicitors, 6 and 7, Portman-street, Portman-square, W.; at the Mart; and of Messrs. Farebrother, Ellis and Co., 29, Fleet-street, E.C.

SAMUEL WOLLRAUCH will offer by AUCTION, at the Mart, Tokenhouse-yard, E.C., on THURSDAY, January 24th, 1907, at one o'clock precisely:

STEPNEY.—Freehold Ground Rent, £18 18s., unapportioned, secured on Nos. 15, 24, 26 and 28, Elsa-street, White Horse-street. Rentals £108.

Also in lots, Six Freeholds, Nos. 39, 41, 63, 65, 67 and 69, Duckett-street. Producing £139 2s.

EDMONTON.—Leasehold Ground Rent, £19 16s., one collection, secured upon terrace of 31 cottages, Nos. 1 to 31, Cuba-cottages, Angel-road, near Silver-street Railway Station. Lease 65 years, with reversion to rack rents.

SYDENHAM.—Freehold, well-built, Villa Residences, close to station, for occupation, Nos. 83 and 85, Byne-road. Rental value £42 each.

Particulars at Auction Offices, 47, Leadenhall-street, E.C.

By order of Mortgagees.—Practically without reserve.—To Speculators, Furnishers and Hotel Proprietors.

SAMUEL WOLLRAUCH will SELL by AUCTION, at the Mart, on THURSDAY, February 21st, 1907, at two o'clock, Nos. 52-58, High-street, Bloomsbury. Noble Block of Property, comprising five shops, let upon leases, and 16 suites of residential flats. Producing a rent-roll of £1,305, rising to £1,360. Lease direct from freeholder, for 88 years unexpired, at a ground rent.

Solicitors, Messrs. Harratt and Pollock 27, Ely-place, E.C.

BOW.—Excellent Leasehold House, No. 32, Medhurst-road, Grove-road, Bow; producing 27s. weekly; lease 44 years; ground rent £6.

Solicitors, Messrs. Leslie Antil and Co., 1, Gresham-buildings, Basinghall-street, E.C. Particulars of Auctioneer, as above.

By order of the Mortgagees.—EDGWARE-ROAD.—Exceptional opportunity of acquiring a Freehold Property in this neighbourhood, where Freeholds are rare.

SAMUEL WOLLRAUCH will SELL by AUCTION, at the MART, on THURSDAY, March 7th, 1907, at Two o'clock, No. 15, John-street, and 2-10, Homer-row, Corner Block, producing from actual and estimated rentals £430 per annum; area about 3,150 super. feet.

Solicitors, Messrs. Wilde, Moore, Wigston and Co., 21, College-hill, E.C. Particulars of Auctioneer, as above.

Immediate instructions should be given for Properties to be included in the February and March sales. Other dates arranged if required.

BOARD OF GUARDIANS FOR THE RELIEF OF THE JEWISH POOR,

127, Middlesex Street, Bishopsgate, E.

THE Treasurers gratefully ACKNOWLEDGE the receipt of the following further contributions in response to the President's Appeal:

	£	s.	d.
L. E. Raphael, Esq.	£200	0	0
Jewish Board of Guardians, East End Aid Society ...	130	13	0
B. Elkin Mocatta, Esq.	50	0	0
Assur Keyser, Esq. ...	50	0	0
Aldgate Freedom Foundation, for special cases of emergency in the Portsoken Ward	25	0	0
Mr. and Mrs. William Mozley	25	0	0
I. M., January 18th, '02 ...	20	0	0
Josephus B. Joseph, Esq. ...	15	15	0
Mrs. Henry Merton...	15	0	0
Mrs. Edward H. Beddington	15	0	0
Henry Levy, Esq. ...	10	0	0
Ditto, for Workrooms ...	2	0	0
Ditto, for Industrial Fund	3	0	0
Ernest M. Cohen, Esq.	10	10	0
Mrs. H. Montagu	10	10	0
Mrs. E. M. Merton, for distribution between 2nd and 10th January	10	10	0
I. M. H.	10	10	0
Harold M. Benjamin, Esq., per Wolf Harris, Esq....	10	10	0
Mrs. Alfred Goldsmid	10	10	0
Francis S. Samuel, Esq.	5	5	0
Mrs. Arthur Q. Henriques...	5	5	0
Ernest Morley, Esq., for General Fund	4	4	0
Ditto, for Industrial Fund	1	1	0
Miss Beatrice H. Marsden	5	5	0
Sir David Salomons, Bart.	5	5	0
R. M. Sebag-Montefiore, Esq.	5	5	0
Miss Ella Mocatta ...	5	5	0
Miss Katie Mocatta...	5	5	0
Chas. A. Mocatta, Esq.	5	5	0
Arthur J. Oppenheimer, Esq.	5	5	0
Edgar Leon Simon, Esq. ...	3	3	0
Mrs. Robert Halford	3	3	0
M. H. Meyer, Esq. ...	3	3	0
H. L. ...	3	0	0
H. R. Levinsohn, Esq.	2	2	0
Alderman John Harris, J.P., C.C.	2	2	0
Miss Emma Levy	2	2	0
Miss Amelia Levy	2	2	0
Miss E. W. Henriques	2	2	0
Lionel Cohen, Esq. ...	2	2	0
H. M. Lyons, Esq. ...	2	2	0
F. E. M., per Michael A. Green, Esq. ...	2	2	0
Card-evenings	1	10	0
J. Rheinberg, Esq. ...	1	10	0
S. D. Schloss, Esq....	1	5	0
Miss Sarah Franklin...	1	1	0
D. L. B. Schloss, Esq.	1	1	0
F. S. Schloss, Esq. ...	1	1	0
Miss Marie Joseph ...	1	1	0
Miss Flora Joseph ...	1	1	0
M. A. ...	1	1	0
L. L. ...	1	1	0
Maurice M. Keyser, Esq. ...	1	1	0
Morris Harris, Esq. ...	1	1	0
Baron Cohen, Esq., per Rev. H. M. Lazarus, B.A. ...	1	1	0
A. J. Simmons, Esq.	1	1	0
Israel Levy, Esq.	1	1	0
Mrs. Israel Levy		10	6
M. B. D.		15	6
Miss R. Harris		10	6

Per the President.

	£	s.	d.
Claude G. Montefiore, Esq.	100	0	0
Alphonse D. Joseph, Esq. ...	50	0	0
C. S. Henry, Esq., M.P.	25	0	0
Benjamin Lazarus, Esq.	25	0	0
Mrs. S. S. Joseph	20	0	0
Mrs. Leonard L. Cohen	10	10	0
Mrs. Edward Meyer...	10	0	0
Mrs. Frank L. Cohen	5	5	0
A. E. Sydney, Esq. ...	5	5	0
Maurice I. Marsden, Esq. ...	5	5	0
Lionel L. Cohen, Esq.	2	2	0
G., in loving memory	1	1	0

Per Meyer A. Spielmann, Esq.

	£	s.	d.
R. H. Raphael, Esq.	50	0	0
W. G. Raphael, Esq.	21	0	0
Oscar C. Raphael, Esq.	10	10	0

Per L. Samuel Montagu, Esq., J.P.

	£	s.	d.
W. Ladenburg, Esq. ...	£10	10	0
Anonymous (M.S.) ...	5	5	0
Gerald S. Montagu, Esq. ...	5	5	0
Geo. S. Joseph, Esq.,	5	5	0
Ditto, annually ...	2	2	0
Mrs. Geo. S. Joseph	3	3	0
H. D'Arcy Hart, Esq.	3	3	0
H. L. Samuel, Esq., M.P. ...	3	0	0
Max Rosenhain, Esq.	2	2	0
A. J. ...	2	2	0
M. A. N. Lindo, Esq.	1	1	0

Per H. H. Hyams, Esq.

	£	s.	d.
Martin Van Straaten, Esq.	2	2	0
David Moses, Esq. ...	1	1	0

Per Rev. P. Phillips.

	£	s.	d.
J. Morell, Esq.	£1	1	0
J. Jacobs, Esq.	1	1	0
J. Z. ...	1	1	0
S. Jacobs, Esq.	1	1	0
L. Van Moppes, Esq.	1	0	0
S. Trenner, Esq.		10	6
C. Simons, Esq.		10	6
Rev. P. Phillips		10	6
J. L. Scheier, Esq. ...		10	6
J. Victor, Esq.		10	6
M. Pearl, Esq.		10	6
I. Feigenbaum, Esq.	£0	10	6
J. Davis, Esq.		10	6
Amounts under 10s. ...		5	0

Per Rev. S. Lipson.

	£	s.	d.
E. J. Loewé, Esq. ...	£3	0	0
H. Chatham, Esq. ...	1	1	0
Amounts under 10s. ...		10	0

Per St. John's Wood Synagogue, Canvassing Committee.—Second List.

	£	s.	d.
Anonymous, per Rev. H. L. Price	£10	10	0
D. Sternberg Esq., additional ...	5	5	0
J. A. Davis, Esq. ...	5	5	0
J. F. Fuerst, Esq. ...	2	2	0
A. Halford, Esq. ...	2	2	0
Harold Berliner, Esq.	1	1	0
M. Giwelb, Esq. ...	1	1	0
J. Bier, Esq. ...		10	6
Mrs. Nashelski		10	6

Per Central Synagogue Canvassing Committee.—First List.

	£	s.	d.
Mr. and Mrs. Robert Waley Cohen	£20	0	0
Simeon L. Lazarus, Esq. ...	10	10	0
John I. Jacobs, Esq.	5	5	0
Mrs. S. E. Moss	5	5	0
B. Birnbaum, Esq.	5	5	0
E. N. Frankenstein, Esq. ...	5	5	0
John Elkan, Esq.	3	3	0
Joseph H. Jacobs, Esq.	3	3	0
Jacob Silverston, Esq.	3	3	0
Lewis Woolf, Esq. ...	3	3	0
M. Kosminski, Esq....	3	3	0
Morden Levy, Esq. ...	2	2	0
E. A. Jones, Esq. ...	2	2	0
Braham Barnett, Esq.	1	1	0
Mrs. F. Cohen	1	1	0
David Glass, Esq. ...	1	1	0
S. H. Harris, Esq. ...	1	1	0
B. Rosenstiel, Esq. ...	1	1	0
Miss Wolff	1	1	0
E. Wolff, Esq.	1	1	0
L. Wolff, Esq.	1	1	0
Maurice Woolf, Esq.	1	1	0
Mrs. J. Jacobs		10	6
Nathan Levi, Esq. ...		10	6
I. F. ...		10	0
Amounts under 10s....		10	0

Per West London Synagogue Canvassing Committee, Third list.

	£	s.	d.
Ernest D. Lowy, Esq. ...	£31	10	0
Louisa Lady Goldsmid	30	0	0
Messrs. Speyer Bros.	21	0	0
Alfred J. Waley, Esq.	20	0	0
Mr. and Mrs. Julian G. Lousada, special donation Jan. 2nd, 1907	10	10	0
Mrs. Joseph Henry, in memoriam, 26th December ...	5	5	0
Arthur R. Moro, Esq.	5	5	0
Alfred L. Mocatta, Esq. ...	3	3	0
A. Isaac, Esq...	2	2	0
George Merzbach, Esq.	2	2	0
Lionel Löwy, Esq. ...	2	2	0
Miss Lina Mocatta ...	2	2	0
Mrs. Sarah Nathan ...	1	1	0
H. S. Q. Henriques, Esq. ...	1	1	0
S J.L. ...	1	1	0
Herman Hart, Esq. ...	1	1	0
E. L. Eskell, Esq. ...	1	1	0
Edgar H. Samuel, Esq., annually	1	1	0
Henry Lindo, Esq. ...		10	6
Amounts under 10s. ...		5	0

Per New West End Synagogue Canvassing Committee.—Second List.

	£	s.	d.
Messrs. Barrett Samuel and Sons, Ltd. ...	10	10	0
Mrs. Myer Salaman ...	10	10	0
Mrs. Isabel Lewis ...	10	0	0
Selim Samuel, Esq....	5	5	0
S. Schweinburg, Esq.	5	5	0
S. Apfel, Esq.	1	1	0
Max Hayman, Esq. ...	1	1	0
Stephen S. Hyam, Esq. ...	1	1	0
M. Jamaiker, Esq. ...	1	1	0
Claude B. Lumley, Esq., in memory of his parents ...	1	1	0
Phillip Rosenberg, Esq. ...	1	1	0
Mrs. Stephen S. Hyam, in memoriam ...	1	0	0
Mrs. Annie Davis ...		10	6

Per Hampstead Synagogue Canvassing Committee.—Second List.

	£	s.	d.
S. L. Lazarus, Esq. ...	£25	0	0
Messrs. Samuel, Sons & Benjamin	25	0	0
Messrs. Abrahams, Jonas and Co.	21	0	0
William Asch, Esq. ...	15	15	0
A. I. Belisha, Esq. ...	15	15	0
Messrs. Engelbert and Schloesser	10	10	0
Messrs. N. and R. Davis ...	10	10	0
Lewis Levy, Esq. ...	10	0	0
Emil Gutmann, Esq.	5	5	0
Harry Nathan, Esq....	5	5	0
Gustav Sachs, Esq. ...	5	5	0
Ph. Tallerman, Esq.	5	5	0
Sig. Schnapper, Esq.	5	5	0
M. S. Myers, Esq. ...	5	5	0
Messrs. R. Schlesinger and Co. ...	5	5	0
Albert Seligmann, Esq. ...	5	5	0
Julius Krailsheimer, Esq. ...	5	5	0
Nathan Cassel, Esq.	5	5	0
Messrs. Greener, Dreyfus and Co.	5	5	0
A. Leonard Lyons, Esq. ...	5	5	0
Gustav Koppenhagen, Esq.	5	5	0
L. J. Greenberg, Esq.	5	5	0
Sigmund Birn, Esq....	5	5	0
Messrs. S. Gorer and Son...	5	0	0
Messrs. L. Goldsmith and Co. ...	4	4	0
T. Alexander, Esq. ...	3	3	0
S. Sasserath, Esq. ...	3	3	0
H. Ziman, Esq.	3	3	0
Arthur J. Benjamin, Esq. ...	3	3	0
J. Samuel, Esq.	3	3	0
Arthur Kohn, Esq. ...	3	3	0
E. L. Walford, Esq....	3	3	0
Arthur Carlebach, Esq.	2	2	0
Messrs. Regensburg and Co. ...	2	2	0
Sig. Hirsch, Esq. ...	£2	2	0
Gottf. Cahn, Esq. ...	2	2	0
R. Rosenbacher, Esq.	2	2	0
Jos. Wagner, Esq. ...	2	2	0
Maurice Jonas, Esq.	2	2	0
H. B. Hart, Esq. ...	2	2	0
Maurice Isaacs, Esq.	2	2	0
Victor Koch, Esq. ...	2	2	0
Max Reichenbach, Esq.	2	2	0
Jos. Roselli, Esq. ...	2	2	0
Arthur Morris, Esq...	2	2	0
Otto Frankel, Esq. ...	2	2	0
Alf. Saalfeld, Esq. ...	2	2	0
Mrs. Alf. Nathan	2	2	0
Sig. Kahn, Esq.	2	2	0
Willy Herzfelder, Esq.	2	2	0
Hugo Strauss, Esq. ...	2	2	0
N. L. Cowan, Esq. ...	2	2	0
Julius Stamm, Esq....	2	2	0
Messrs. Jules Lang and Son.	2	2	0
F. W. Kahn, Esq. ...	2	2	0
Mrs. F. W. Kahn, in memoriam ...	2	2	0
Henry Simpson, Esq.	2	2	0
Mrs. Levy	2	2	0
Miss Levy	2	2	0
George Levy, Esq. ...	2	2	0
Abraham Le y, Esq.	2	2	0
Maurice Levy, Esq....	2	2	0
Phillip A. S. Phillips, Esq.	2	2	0
H. J. Krause, Esq. ...	2	2	0
Mrs. Amelia Wolfe ...	2	2	0
Jonas Wolfe, Esq. ...	2	2	0
David Ziman, Esq. ...	2	2	0
Robt. S. Mosely, Esq., in memoriam ...	2	2	0
Gertrude and Winifred, in memoriam ...	2	2	0
A. Michaelson, Esq....	2	2	0
S. M. Heilbut, Esq...	2	2	0
Chas Kahn, Esq.	1	10	0
Henry C. Abrahams, Esq. ...	1	1	0
B. Ehrmann, Esq. ...	1	1	0
Max E. Guggenheim, Esq...	1	1	0
A. Lazarus, Esq.	1	1	0
Carl Hirsch, Esq. ...	1	1	0
Leon Koppenhagen, Esq. ...	1	1	0
Mrs. Leon Koppenhagen ...	1	1	0
M. Eilenberg, Esq. ...	1	1	0
Alfred H. Jacobs, Esq.	1	1	0
Max N. Bingen, Esq.	1	1	0
H. Hirschhorn, Esq....	1	1	0
S. Oppenheimer, Esq.	1	1	0
P. Hayman, Esq. ...	1	1	0
C. Guggenheim, Esq.	1	1	0
Ernest H. White, Esq.	1	1	0
Ditto in memoriam	1	1	0
Emil Koppenhagen, Esq. ...	1	1	0
G. Dresden, Esq. ...	1	1	0
Fils de R. Picard	1	1	0
Ed. M. Barnett, Esq.	1	1	0
Chas. M. Simons, Esq.	1	1	0
Eugene Bembaron, Esq.	1	1	0
Siegmund Ullmann, Esq. ...	1	1	0
S. Selby, Esq...	1	1	0
G. Norman, Esq. ...	1	1	0
M. Lobenthal, Esq....	1	1	0
Joseph Raphael, Esq.	1	1	0
Leopold Neumegen, Esq. ...	1	1	0
Phillip Mordant, Esq.	1	1	0
C. Bernard, Esq. ...	1	1	0
Mrs. M. Myers.	1	1	0
Nemo ...	1	1	0
B. Weiser, Esq. ...	1	1	0
I. Hethbart, Esq. ...	1	1	0
Walter Harris, Esq. ..	1	1	0
Julius Rosenfeld, Esq.	1	1	0
Max Gutmann, Esq.	1	1	0
Mrs. Hy. Nathan ...	1	1	0
M. Sauerbach, Esq....	1	1	0
B. Jonas, Esq.	1	1	0
F. A. Nathan, Esq. ...	1	1	0
I. M. Beith, Esq. ...	1	1	0
George Eiser, Esq. ...	1	1	0
Aug. Bierer, Esq. ...	1	1	0
Emil Berman, Esq. ...	1	1	0
— Landsberger, Esq.	1	1	0
C. Selz, Esq. ...	1	1	0
K. Uhlfelder, Esq. ...	1	1	0
Phillip Lazarus, Esq.	1	1	0
David Samuels, Esq.		10	6
H. Conradi, Esq.		10	6
A. Ritch, Esq.		10	6
L. Smith, Esq.		10	6
A. Josephs, Esq.		10	6
Phillip Mosbacher, Esq.		10	6
A. H. Eisenberg, Esq.		10	6
The Misses Abrahams		10	6
H. Z. ...		10	0
Anon. ...		10	0
Amounts under 10s. ...		17	6

Mrs. Louisa Epstein Memorial Fund for Widows.

	£	s.	d.
Joseph H. Epstein, Esq. ...	£31	10	0
Fred. H. Epstein, Esq. ...	10	10	0
Miss Helen Epstein ...	5	5	0

Donations in Memoriam.

	£	s.	d.
In memoriam ...	£50	0	0
Mrs. H. M. Schiff, in memory of the anniversary of the death of her beloved husband for the Hermann Maurice Schiff Apprenticing Fund...	10	10	0
Madame Otterbourg, in memory of her only sister, the late Mrs. Bertha David Lewis ...	5	5	0
Mrs. I. Cohen, in memory of her son ...	2	2	0
In memory of the late Mrs. A.F.S.	2	2	0
Morris Davis, Esq., In memoriam	2	2	0
J. M. Ansell, Esq., in memoriam, 21st Tebeth...	1	1	0
Henry A. Franklin, Esq., in memoriam, 9th Tebeth ...	1	1	0

New Annual Subscribers.

	£	s.	d.
Miss Florence Hallenstein...	£1	1	0
S. Templinsky, Esq. ...		10	6
M. T. Lewy, per Rev. H. Lazarus, B.A. ...	£0	10	6

Errata.

Per St. John's Wood Synagogue Canvassing Committee.

	£	s.	d.
H. Cohen, Esq., should be H. Cohn, Esq. ...	5	5	0

Per West London Synagogue, Canvassing Committee: Second List.

	£	s.	d.
Mrs. Liorel Bendit, should be Mrs. Louis Bendit ...	10	10	0
Messrs. Maurice Cohen and Co., should be Messrs. Maurice Cohn and Co. ...	10	10	0
Eugene Pinno, Esq., should be Eugene Pinto, Esq. ...	10	10	0

FURTHER DONATIONS will be thankfully RECEIVED by LEONARD L. COHEN, Esq., President, the Secretary, or by any member of the Board and its Committees.

AN EARNEST APPEAL IS MADE for מ״שבת נפ״ש צרכי שבת and other Winter Charity Tickets,

By order,
M. STEPHANY,
Secretary.

Jan. 17th, 1907—5667.

PENNY DINNERS.

SOUTH LONDON (BOROUGH) JEWISH SCHOOLS.

THE following Donations and Subscriptions are thankfully ACKNOWLEDGED by Mrs Pam, Hon. Treasurer:—

	£	s.	d.
Messrs. A. Dünkelsbühler and Co.	£5	5	0
O. H. Fürth, Esq. ...	5	0	0
L. Oppenheimer, Esq.	3	3	0
Mr. and Mrs. L. Weill	3	3	0
Mrs. John A. Cohen	2	2	0
Mrs. Dunkels...	2	2	0
Mrs. H. Mosenthal ...	2	2	0
Mrs. G. Mosenthal ...	2	2	0
Mrs. Newgass	2	2	0
Mrs. L. Pam ...	2	2	0
Mrs. Politzer...	2	2	0
J. Pollak, Esq.	2	0	0
E. Abrahams, Esq.	1	1	0
R. E. Belilios, Esq....	1	1	0
J. Carlebach, Esq. ...	1	1	0
Mrs. R. Carlebach	1	1	0
Miss R. Emanuel	1	1	0
Mrs. Goldner...	1	1	0
Mrs. Schiff	1	1	0
Mrs. I. Seligman	1	1	0
Charles Schwabacher, Esq.	1	1	0
Mrs. Gross		10	6
C. Weil, Esq. ...		10	6
Mrs. Karo.		10	0
Mrs. Samson ...		10	0
Mrs. Saalfeld...		10	0
Mrs. F. Jones		5	0
Marmite Company (Marmite) ...	2	0	0
	£47	10	0

Per Mrs. Adler.

	£	s.	d.
Referee Children's Dinner Fund	£8	0	0

SITUATIONS VACANT.

APPRENTICE.—Master Tailor (old-established) has vacancy for well-conducted youth to learn the trade throughout; special arrangement can be made for Sabbath and festival holidays; good home; premium required. Address, 8, Trinity-street, Hastings.

WANTED, an experienced EMBROIDERESS; one who is used to monogram work on damask and fine handkerchiefs. Apply personally to Superintendent, Jewish Workrooms, 94, Middlesex-street, Bishopsgate.

CANVASSER required for the wholesale and retail milk business; names and addresses furnished; good wages and commission to smart man. Apply by letter, own handwriting, to Fambridge Farm Dairy, 97B, Shrubland-road, Dalston.

CUTTER wanted for the Midlands, must be accustomed to wholesale order trade; none but competent men need apply; salary about 2 guineas; state age; unmarried preferred. References and photo, to Stewart Armadale and Sons, Tailors, Dudley.

TUTOR wanted for a lad, must be good at English, French, and a little Hebrew; commercial education; would attend tutor's house if within the neighbourhood of Maida Vale or otherwise; state fee with references.—Address, 393, Jewish Chronicle office.

WANTED teacher of Hebrew to instruct little boy.—Apply, stating terms, to Mrs. Samuels, 541, Battersea park-road, S. W.

PORTSMOUTH HEBREW CONGREGATION.

THERE is an opening in this town for a good Jewish butcher. All applications must be sent to M. Hart, Esq., Warden, Synagogue Chambers, Portsea.

TIVOLI HOUSE SCHOOL,
GRAVESEND.
Principal = = = Mr. Isidore B. Berkowitz.

PROSPECTUS ON APPLICATION.

BRIGHTON.
"RENATA" (late Connaught Hotel),
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CALENDAR FOR THE WEEK.

DAY OF WEEK.	HEBREW DATE.	CIVIL DATE.		PORTION.	HAPHTORAH.
Fri.	Shebat (30 Days)	Jan.	18		
Sat.	4		19	בא Exodus x. 1 to xiii. 16.	Jeremiah xlvi. 13-28.
Sun.	5		20		
Mon.	6		21		
Tues.	7		22		
Wed.	8		23		
Thurs.	9		24		

This day (Friday) Sabbath commences at 4.
Sabbath terminates to-morrow at 5·12.
Friday next, January 25th, Sabbath will commence at 4.

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Brighton Synagogue: The Chief Rabbi.
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St. John's Wood Synagogue: Rev. M. Rosenbaum.
Hampstead Synagogue: Rev. Dayan M. Hyamson.
Hambro Synagogue, Afternoon Address to Children 3·30: Rev. A. A. Green.
Jewish Religious Union: Mr. M. Epstein.
Jewish Religious Union (East End Branch): Mr. H. S. Lewis, M.A.

FORTHCOMING MEETINGS.

FRIDAY, JANUARY 18.

Beth Hamidrash, Mulberry Street, Lecture by the Rev. A. A. Green, 8.

SATURDAY, JANUARY 19.

Union Literary and Social Society, Conversazione, Vestry Hall, Great Synagogue, 7.
Beth Hamidrash, Mulberry Street, Lantern Lecture by Mr John Raphael, 8.
London Zionist League, Lecture by Dr. J. M. Salkind, New Synagogue, 8.
B'nei Zion Association, Lecture by Mr. J. H. Levy, King's Hall, Commercial Road, 8.30.

SUNDAY, JANUARY 20.

Jewish Board of Deputies, Special Meeting of Alien Immigration Committee.
Brixton Congregation, Opening of Classes, Carlton Hall, Tunstall Road, 4.
Maccabæans Social and Literary Society, Soirée, Gt. Synagogue Chambers, 6·30.
London Young Men's Zionist Association, Paper by Mr. M. J. Wodislawski, Princess Hall, Christian Street, Commercial Road, 7.
Herzl Zionist Institute, Meeting, 164, Commercial Road, 7.
Young Generation of Israel, Lecture by Mr. Smith, 4, Great Prescott Street, 7·30.
South Essex Jewish Social and Literary Union, Conversazione, Public Hall, Woodgrange Road, Forest Gate, 7·30.
Machnah Zion Society, Lecture by Dr. J. M. Salkind, 20, Old Montague Street, 8.
Beth Hamidrash, Mulberry Street, Concert, 8.
Jews' College Literary Society, Lecture by the Rev. D. Wasserzug, 8.
Stoke Newington Jewish Literary Society, Lecture by Mr. Henry Weinstein, Synagogue Chambers, Shacklewell Lane, 8.

MONDAY, JANUARY 21.

Jewish Board of Guardians, Temporary Allowance Committee (rota), 3; Russo-Jewish Conjoint Committee (rota), 4; Industrial Committee (rota), 4·30.
Jews' Temporary Shelter, 82, Leman Street, Whitechapel, Ladies' Committee, 11; Executive Committee, 4·30.
Jewish Historical Society, Paper by the Rev. H. P. Stokes, University College, 8·30.
Hammersmith Jewish Literary Society, Reading of Story by Mr. S. Gordon, Synagogue Chambers, Brook Green, 8·30.

TUESDAY, JANUARY 22.

Jewish Girls' Industrial School, Home Committee, 10, Westbourne Terrace, 11.
Jewish Board of Guardians, Relief Committee (rota), 4.
British Ito Federation, Standing Committee, 15, America Square, 7·30.
North of London Junior Literary and Social Union, Lecture by Mr. A. M. Hyamson, Dalston Synagogue Classrooms, 8·30.

WEDNESDAY, JANUARY 23.

Sara Pyke House, Committee, 11.
Jewish Board of Guardians, Fixed Allowance Committee (rota), 4; Emigration Committee (rota), 4; Loan Committee (rota), 4; Industrial Committee (rota), 4·30.
Soup Kitchen, Passover Relief Fund, Sub-Committee, 17-19, Butler Street, 6.

THURSDAY, JANUARY 24.

Jews' Hospital and Orphan Asylum, General Committee, Irish Chamber, Guildhall, 4.
Jewish Board of Guardians, Relief Committee (rota), 4.
North London Jewish Literary Union, Lantern Lecture by Dr. D. Nabarro, Synagogue Classrooms, Poet's Road, 8·30.
Hampstead and St. John's Wood Jewish Literary Society, Lecture by General Sir Alfred Turner, Board Room, Hampstead Synagogue, 8·30.

WEDNESDAY, JANUARY 30.

Union of Jewish Women, Annual Meeting, Portman Rooms (Dorset Street entrance), 3.

SUNDAY, FEBRUARY 3.

English Zionist Federation, Annual Conference, Grand Hotel, Birmingham.
Victoria Working Boys' Club, Fordham Street, Distribution and Display, 3·15.
East London Orphan Aid Society, General Meeting, Jews' Free School, 4.

SUNDAY, FEBRUARY 17.

Jews' Hospital and Orphan Asylum, Annual Court, Institution, 2.

SUNDAY, MARCH 24.

Jewish Board of Guardians, Annual Meeting.

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The JEWISH CHRONICLE

LONDON: FRIDAY, JANUARY 18, 1907—5667.

WEEK BY WEEK.

The Haham (the Rev. Dr. Gaster) has been elected to the position of President of the Folk-Lore Society for the ensuing year. This is the first time that a Jew has been elected to the office in this country. An interesting interview with Dr. Gaster on "Jews and Folk-Lore" has been accorded to the *Jewish Chronicle*. (p. 16)

At a dinner held last Tuesday evening, and presided over by Lord Rothschild, a portrait in oils by Mr. Solomon J. Solomon, R.A., was presented to Mr. Henry Lucas, senior Vice-President, by present and past members of the Council of United Synagogue. Mr. Albert H. Jessel, K.C., one of the Vice-Presidents, in accepting, on behalf of the Council, the painting (a photograph of which we reproduce) pleaded for an extension of the United Synagogue throughout the metropolis and, if possible, throughout the United Kingdom. (p. 18—19)

On Wednesday, Professor Macalister gave an instructive lecture on the exploration of Gezer to a meeting of the Maccabæans. Mr. Israel Zangwill presided. (p. 25)

Our Johannesburg Correspondent sends a report of the great meeting held there recently in honour of Herr David Wolffsohn, who delivered an important address. (p. 15)

Last Sunday, at the invitation of the Mayor of Hull, Alderman Feldman, members of the Corporation and other public bodies, as also the Consuls of Austria, Denmark, Germany, Norway and Turkey, visited the Hull Western Synagogue. During the service a sermon was delivered by the Rev. I. A. Levy. (p. 29)

Important medical testimony as to the value of the anti-tuberculous serum discovered by Dr. Alexander Marmorek, of Paris, has recently been tendered. (p. 26)

Mr. Israel Lewis-Barned, founder of the Dogs' Cemetery in Hyde Park, died last week at the age of ninety. (p. 9)

Mr. Ivan Hirsch, of Brussels, head of the noted establishment in the Rue Neuve, died last week at the age of thirty. (p. 9)

The date of the marriage of the Hon. Charles Rothschild with Fräulein Roszika von Wertheimstein has been definitely fixed. (p. 13)

Dr. Max Nordau sends us an interesting letter on the decadence of Judaism in France. (p. 16)

An interesting address on Jewish life in Morocco was given by Mr. Lawrence Harris before the Hampstead and St. John's Wood Jewish Literary Society yesterday week. (p. 23)

Some particulars of the Jews of Jamaica, the capital of which was last Monday visited by a terrible catastrophe, are given. (p. 9)

Friedrich Beer, sculptor, of Florence, has been elected a member of the Royal Academy of Fine Arts, Milan. (p. 12)

M. Gabriel Monod delivered a remarkable lecture at Paris on Sunday last entitled "Michelet and the Jews." (p. 12)

A special general meeting of the Anglo-Jewish Association for the purpose of revising the constitution was held last Sunday and was followed by the monthly meeting of the Council. (p. 20)

Our Warsaw Correspondent forwards us interesting particulars of the position of the Jews in Russia, especially in regard to the forthcoming election campaign. (p. 13)

"The Russian Government and the Massacres," by E. Séménoff (published by John Murray), is noticed. (p. 14)

The annual Conference of the Visiting Guardians of the Jewish Board of Guardians was held on January 3rd. (p. 21)

Our Special Correspondents give particulars of cases under the Aliens Act at London and Grimsby. (p. 22)

A Jewish congregation is being formed in Nairobi, British East Africa. (p. 15)

A United Synagogue.

The function which took place on Tuesday evening last, when his portrait subscribed for by his past and present colleagues in the United Synagogue Council was presented to Mr. Henry Lucas, the Senior Vice-President, was one of those happy occasions which unfailingly tend to modify the acerbities of communal life, and draw nearer in heart and spirit those who work together for the communal good. No man could better deserve the mark of appreciation accorded him than Mr. Lucas, nor more truly merit the high encomiums on his public life rendered him so gracefully and generously by Lord Rothschild. In patient devotion to duty, in careful regard for the institution he has served so well, Mr. Lucas has excelled, and there is no member of the Council who would not readily bear tribute to the urbanity that has marked his conduct in the Chair whilst presiding over debates the course of which might well have tried even his equable temper. As Lord Rothschild did well to observe, the United Synagogue is a great institution doing a great work, the value of which can perhaps best be conceived, if one were to attempt to realise the state of things which would result, not in London only, but throughout the country, if that work ceased or its efficacy were to become seriously impaired. But if its value to the community is to be maintained, the United Synagogue cannot afford to rely upon its past achievements and its present activity, and Mr. Jessel was right in his excellent speech to impress this truth upon his audience. The United Synagogue must go forward and strive to develop along the lines upon which it has made so good a beginning. For it is but a beginning after all. Of even the Metropolitan Synagogues only a small minority are "united," while important bodies like the Sephardim, the Reform and the Federation of Synagogues remain—or are being held—aloof. In the provinces, with few exceptions, every synagogue stands alone and all are cut off from Metropolitan Jewry to the obvious disadvantage of that body as well of as Provincial Jewry. The United Synagogue which, under present conditions, performs many indispensable services to the whole of Anglo-Jewry, is clearly the nexus that should join all sections. To accomplish this there are certainly many difficulties to be overcome; there are local jealousies and individual prejudices to be adjusted, but we doubt whether, if seriously attacked, they would be found of greater resistance than in comparison were those which had to be surmounted before the United Synagogue itself could be brought into being. We welcome this note of future policy uttered by Mr. Jessel. If we boast, as we continually do, that all Israel are brothers, it is ridiculous that Jews in the United Kingdom—even in the Metropolis—should remain, so far as communal matters are concerned, like distant neighbours with perhaps only a nodding acquaintance.

A Russian Apologia.

In the interview which an influential member of the Russian Ministry—apparently M. Stolypin himself—has given to the St. Petersburg correspondent of the *Times*, the statement that the Union of the Russian People was supported by the Government was dismissed as "absurd." "I consider the Union of the Russian People," said the Minister, "as the mere offspring of terrorism—an ugly manifestation, but too impotent to do harm." This opinion ignores the fact that the "Union," which openly preaches the murder of Jews and others, was deliberately granted the legal status which was denied to political parties like the Constitutional Democrats; that such important members of the administration as General Kaulbars have publicly, and with impunity, fraternised with it; and that proclamations of the "Union"—so atrocious as to necessitate foreign protests—were printed by the press of the Prefect of St. Petersburg and enforced by marginal notes from the pen of so powerful a personality as General Trepoff. While revolutionaries have been summarily dealt with, the members of the Union have actually been given *carte blanche*; and it appears to be largely owing to the threats of this party—which the influential Russian minister regards as impotent—that M. Stolypin's Bill for the relief of Jewish disabilities has been shelved. When the Russian minister repudiates the allegation that Government support is given to the Union of the Russian People, we must point out that the statement made by Mr. Lucien Wolf in the preface to a book on the Russian massacres, which is noticed in another column, throws serious doubt upon the denial. Mr. Wolf asserts that when preparations were being made for the last Russian loan he was prevented from criticising the finances of the Empire only by undisguised threats of reprisals, in the shape of "pogroms," communicated to influential friends of his by authorised agents of the St. Petersburg Cabinet. This charge would seem to imply at worst a resolve to stir up the organisers of pogroms, the Union of the Russian People, against the Jews, while at best it would indicate a readiness to utilise voluntarily-created "pogroms" as an instrument of administration. We are not sure that the second of the two assumptions is not as damning as the first.

Roumania.

The discussion at the Council meeting of the Anglo-Jewish Association on Sunday revealed the existence of an exceedingly disquieting situation in Roumania. We have already given some details of the anti-Semitic riots at Craiova. But the Haham, in his speech at the meeting, showed that the position is even worse than those disgraceful incidents indicated. Something approaching perilously near to a reign of terror has been inaugurated for the Jews. The ordinary law, which has hitherto withheld from them many of the indispensable rights of citizenship, now refuses them protection for life and property, and murderers of Jews are either punished with a nominal fine or escape scot free. Leading professors conduct anti-Semitic crusades. Anti-Jewish journals crop up in rank luxuriance. The schools are converted into forcing-beds for the anti-Semitic cult, and the cry has gone up for fresh restrictions on Jewish artisans. No less serious is the tightening of the screw of legalised persecution. Naturalisation, it is alleged, is being "systematically withheld"; the existence of the Jewish schools is being made "almost unbearable," and the expulsion of Jews from country places has been resumed with greater ferocity than ever. And all this, a generation after the signing of the Berlin Treaty! The question is, whether any action cannot be taken to obtain a semblance of civilised treatment for the Jews. Here we are at once met by the consideration that the renewed burst of persecution is said

to be due to a desire on the part of the mis-called "Liberals" to discredit the Conservative Government. By taking action at this juncture, it was pointed out on Sunday, the Jews might merely "help in the game." The whole question has been referred to the consideration of the Conjoint Committee of the Anglo-Jewish Association and the Board of Deputies, who will carefully weigh the *pros* and *cons* of intervention. If events should develop in the serious manner now predicted, it will be difficult to see how action of some kind can be avoided. The increased emigration to America which would inevitably set in would probably move the American Jewish Committee to act, even if other Jewish bodies held their peace. Let us hope that the necessity for any action will pass away and that the Roumanian Government will do not only its clear duty to its Jewish subjects, but will be true also to the conditions under which the Powers granted autonomy to the Balkan Province.

Decadent Judaism in France.

Our Paris correspondent recently drew attention to what he described as the weakening of the forces of Judaism in France. He explained that he was not referring to the communal charity of our coreligionists across the Channel. Their practical sympathy with oppressed Jewry was as quick and as ready as ever. What had weakened was, their attachment to the Jewith faith. The suspicion that this religious decay had set in had been mentioned by our correspondent in earlier communications. But the reorganisation of public worship in France, consequent on the separation of Church and State, has converted it into admitted fact and invested it with statistical proof. Thus, in Paris, with its Jewish population of at least 70,000, the number of Jews who have joined the new Jewish Religious "Association" is no more than 2,650. Dr. Max Nordau's letter which we print this week, emphasises this revelation with picturesque force. Hitherto, he says, "the official organisation of French Judaism formed a façade which was very imposing, but which had nothing behind it. Now that the State has separated from the Synagogue, as it has done from the Church, the official façade of French Judaism has collapsed." The whole organisation, with its hierarchy and its decorative offices, was to a great extent a deception almost as illusory as "a painted ship upon a painted ocean." While the Judaism of France bore the mere semblance of a living reality, intermarriage was rife, the Gallicised Jew was slipping away into alien faiths or no faith at all, and only the inflow of Jews from abroad saved the Judaism of France from extinction.

The Moral for English Jews.

Up till the present the Judaism of our French coreligionists has rested, according to Dr. Nordau, on the twin supports of the Rothschilds and the State. One cannot but ask whether these subventions have not accelerated the present state of things. A religion which is fully subsidised is relieved from the necessity for seeking monetary support and enlisting personal enthusiasms, and is also exempt from undue criticism. Hence decay tends to set in. It is from a recognition of this fact that many thinkers object to the State and Church tie in the non-Jewish world, and regard even the very necessitousness of charitable institutions as an incentive to efficiency and a guarantee of success. So far as French Judaism is concerned, however, it must be admitted that other forces are at work, notably the contagion of a widespread agnosticism, and the inevitable results of assimilation. But in these matters English Jews cannot exalt their horn over their French coreligionists. They, too, have their agnostics and sceptics. In England, as in France, the hopes of the future rest largely with the virile forces that flow from Eastern Europe. Dr. Nordau pleads for the re-awakening of the Jewish national consciousness in France as a means for the resurrection of French Judaism. There are additional means to the same end—the school and the home. The Judaism of France has suffered largely because the religious instruction of the children has been neglected, and the traditions of Jewish family life have been ignored. This conveys its moral to the Jews of England. The Jewish schoolmaster must be abroad in the land, and the old associations of the home with Judaism must be revived. Herein is one of the pressing tasks of twentieth century Judaism.

Our Women Workers.

The Union of Jewish Women may be regarded as one of the products of the movement which sought to give Jewesses a greater share in the work of the community. The movement found expression in other directions—in the placing of women on the Board of Guardians and the Council of the Anglo-Jewish Association. That it has proved wise and beneficial may be seen from the operations of the Union of Jewish Women, whose fourth annual report is summarised in another column. The Union is not an eleemosynary body. Its object is rather to help people to help themselves. It provides Jewesses throughout the United Kingdom and the Empire with information and advice. It keeps registers of honorary workers, and Societies that are in need of them, as well as of gentlewomen seeking paid employment. It collects and redistributes information that may be of use to Jewish women workers and it facilitates practical co-operation between these ladies throughout the Empire, "with a view to promote the social, civil, moral and spiritual welfare of Jewish women." In short, it has endeavoured, in the most general sense of the words, to bring the women without work to the work without women; while its system of intercommunication between its scattered members has tended towards that communal co-operation in regard to which we dream so much and accomplish so little. Last year the Union placed nurses in hospitals and homes, and found openings for apprentices, governesses, secretaries and clerks. At the same time it acted as a centre at which what may be called *la haute politique* of philanthropy was discussed. All this and other work which the Union does is of the utmost practical value and affords common ground for every section of communal thought. The work also possesses the crowning virtue of being performed for the trifling sum of £300 a year. Unfortunately, even this modest expenditure is not provided, for the donations and subscriptions do not exceed £200. We gladly second the Committee's appeal for further help so that the Union's admirable operations may not suffer from financial deficits and cares.

Sir Mortimer Durand.

We have already recorded the gratification of the community at the appointment of Professor Bryce to the Embassy at Washington. But we cannot forget that the diplomatist whom he succeeds—Sir Henry Mortimer Durand—has also, like Professor Bryce, shown himself a good friend to the Jewish people. Sir Henry was Minister at Teheran from 1894 to 1900. During that time he was brought into frequent contact with Jews, and always evinced a sympathetic spirit. When the school at Teheran was opened, Sir Henry, acting on the instructions of the British Foreign Office, extended the warmest welcome and encouragement to its first head-master. Throughout his stay at Teheran he was ever ready with his good offices, and the down-trodden Jews of Persia, who found in him an ever present help and protector, felt and expressed the utmost gratitude for his services. Sir Henry was, of course, only acting in accordance with the best traditions of his post, as the similar attitude of Sir Charles Hardinge at the Teheran Legation shows; or, rather, he was carrying out the high traditions of British diplomacy, exemplified in Morocco, in Persia, and in other countries nearer home.

The Edalji Case.

Every lover of Justice, without which law and order in any society are impossible, must be thankful to Sir Arthur Conan Doyle for the exhaustive analysis of what has come to be known as the Edalji Case, which he recently contributed to the *Daily Telegraph*. Sir Arthur's exposition has some interest for Jews apart from the fact that he accounts for much of the prejudice which he alleges was in reality the foundation upon which the young solicitor was convicted of a heinous and cruel offence, by his being of Parsee extraction, hence arousing dislike and suspicion by his race difference. This was the case, Sir Arthur observes, with Dreyfus, and as we know has been the case hundreds of times with Jews in the course of history. It is specially interesting, however, because, whether Edalji was innocent or guilty, he could never have been convicted under Jewish law by such purely circumstantial evidence as that presented against him at his trial. Lawyers have held that of all kinds of evidence, circumstantial is most reliable, because the dovetailing of events which it implies renders it free from the manufacture of the perjurer. But, recent cases—too many recent cases—have gone to show that the truth of this dictum is limited to the capacity for dovetailing that may be possessed by the judge who tries the case, and the care he exercises in making sure that the circumstances are complete in every detail. Jewish law of evidence left the accused under no such risks. "On the evidence of two witnesses" to the offence alleged—as a minimum—could a condemnation follow. This was an effectual preventive of the miscarriage of justice by reason of the liability of circumstantial evidence to fail in some unnoticed but possibly vital particular, and was at the same time a considerable safeguard against perjury.

The New Theology.

The revolt of the Free Churches against the fundamental dogmas of Christianity, which the Rev. R. J. Campbell, of the City Temple, is leading, has a distinct interest for Jewish observers. According to the accounts which have been published, Dr. Parker's successor disowns belief in the divine sonship of Jesus and his supernatural character, Vicarious Atonement, the fall of man and eternal punishment. The first item carries with it disbelief in the Trinity, and the entire pronouncement, as a whole, amounts to a virtual overthrow of the entire structure of evangelical dogmatics. It is almost needless to point out that these are the chief differences upon which Christians and Jews have been at variance for thousands of years. Any religious body adopting Mr. Campbell's views becomes in effect, if not in name, Unitarian, and to that extent comes appreciably nearer to the Jewish theological standpoint. That any considerable section of the Christian Church will forthwith rally round the courageous minister of the City Temple we do not anticipate. Some leading Congregationalist ministers have already expressed their emphatic dissent. All the same, the pronouncement of the "New Theology" is exceedingly significant. It shows the unmistakable drift of modern Christian thought in the direction of Unitarianism. Judaism has always maintained that the day will assuredly come when God's unity will be acknowledged by the whole of mankind. That assurance is the bedrock of Israel's faith, which the progress of religious thought, so far from undermining, only tends to strengthen and render more immovable than ever. Dr. Campbell's views on the Immanence of God in the universe are not of vital importance, so far as the present discussion is concerned. But they have been held by many Jewish thinkers in all ages. The assertion that the human soul is "a spark from the divine fire" is identical with the Jewish teaching which describes it as "a portion from God above." It will be remembered that in the pamphlet recently issued by Mr. N. S. Joseph the doctrine of the Divine Immanence was set forth as one of the Essentials of Judaism.

Mr. Herbert Samuel, M.P., with other former officials of the Home Counties Liberal Federation will be entertained by that body to dinner at the Hotel Cecil on February 22nd.

The Hon. Walter Rothschild, M.P., will preside at the anniversary festival dinner in aid of the funds of the Gardeners' Royal Benevolent Institution, at the Hotel Metropole on June 26th.

Mr. Alfred Mosely took part in the discussion upon a lecture on "Federal Tendencies in Education," delivered by Mr. E. B. Sargent at the Royal Colonial Institute on Tuesday.

The Jews of Jamaica.

The disaster at Kingston on Monday invests with special interest the history of the Jewish community in the island of Jamaica.

The conquest of Jamaica by Cromwell in 1655 found Jews already among the settlers on that island. Jamaica had been given to the family of Columbus, and by marriage brought into the possession of the Braganzas, who afterwards obtained possession of the throne of Portugal. Columbus was favourably disposed towards the Jews, and, excluding the inquisition from the island, rendered their settlement easy. Jamaica thus nominally under the crown of Spain, was still to some extent autonomous and Portuguese, and it was under these conditions that Jews first found themselves in the island. The conquest by the English led to the expulsion of the Spanish settlers. Similar treatment would probably have been meted out to the Portuguese and with them the Jews (reputed Portuguese) if the hostility between the Spanish and Portuguese had not been so keen as to render impossible the withdrawal of the latter to Cuba. Without a near refuge elsewhere, the Portuguese were suffered to remain on the island, and thus the new English Government, immediately on the occupation, found Jews among its subjects.

The presence of Jews in the island was considered by Cromwell an important factor in the furtherance of his colonial policy. In his organisation of the colony, he received valuable assistance from Simon de Caceres, the colleague of Carvajal. The Restoration made little difference in the condition of the Jews in Jamaica. Their numbers increased and they continued to flourish. Some of them were engaged in retail trade, but the majority were wholesale merchants, and the greater portion of the trade with the Spanish Main was in their hands. During the term of office of Governor Molesworth, the settlers received permission to erect a synagogue.

The commercial success of the Jews, however, aroused jealousy among their neighbours. In the year 1671, the English merchants petitioned the Council of the colony for the expulsion of the Jews. The petition was in due course transmitted to England, but Governor Lynch, in forwarding it, argued strongly against the prayer being granted, and paid a striking tribute to the value of the Jews to the colony. The views of the Governer were adopted by the King in Council, and the result of the petition was a recommendation that steps should be taken to encourage the settlement of still more Jews in the island, and this desire for further Jewish colonists was satisfied by immigrations from Brazil and Surinam.

Despite the somewhat satisfactory position that the Jews held in the island, attempts at persecution were not entirely wanting. In 1681 an endeavour to effect their expulsion was made by the Council of the Island on the ground that the Jews were the "descendants from the crucifiers of the blessed Jesus." The Crown ignored both the request and the reason for it, but the special taxes levied on the Jews on the ground of their wealth were continued. Another reason given for this exceptional taxation was the exemption of the Jews from many public duties and consequent expenses, it being suggested that these exemptions were beneficial rather than of the nature of disabilities. The Jews were at that time excluded from all public office, denied the elective franchise, disqualified from serving on juries, and debarred from the privilege of purchasing white servants. Permission was, however, given them to erect synagogues.

The twofold burden of special taxation and the restriction of privileges was not borne by the community in silence. Petitions were sent up every year against the taxes and invariably rejected. The fiscal burdens instead of being diminished were increased, with the result that, by the opening of the eighteenth century, the bulk of the taxation of the colony was paid by the small Jewish population. On the other hand, the greater portion of the industry and the commerce was in the hands of that section. In 1711, the Jews suffered a further disability by being prohibited, in common with mulattos, Indians and negroes, from being employed in any of the offices created by the Act of that year. In 1702, however, a new demand was preferred by the Jews of the colony, that of the right to vote at elections for the Assembly. The petition and remonstrance were declared to be "erroneous, false and scandalous," and a proposal was even made to punish the petitioners by imprisonment. A lighter sentence, however, took its place, a fine of £2,000 on the community. Before ten years had passed a less intolerant policy was initiated. In 1711, the question of the admission of Jews to the elective franchise was considered, and a Bill to that effect was introduced into the Assembly. That body, however, amended it so as to prevent the election of Jews, and, in the dispute between the two houses that ensued, the proposed measure was abandoned.

By 1736 the strength of the Jewish case in regard to special taxation was acknowledged, and the Governor received instructions not to assent to any Bill in which such taxation was continued. The Assembly, however, was not in the mood to agree to any such alteration in policy, and a lengthy dispute, in the course of which the Assembly was prorogued three times, ensued before the objectionable clauses were omitted from the Bill. During the course of the dispute the Jewish community showed itself in a very favourable light, by voluntarily raising the sum of £1,000 towards the expenditure of the year, in order that they might not be the cause of a rupture between the Governor and the Assembly. When the taxation was finally abolished, it became the practice to give an annual present to the Governor and certain of his officers.

The middle of the eighteenth century saw the Jewish Question again a burning one in the island. Basing their claim on the Act of the British Parliament of 1740, the Jews of Jamaica demanded enfranchisement. The community, however, was not unanimous in the matter, and all applications for votes on the part of the Jews were without exception refused. Henceforth the outer history of Jamaica Jewry had few incidents. As in other parts of the world, the community has made it a rule to support its own poor. At the beginning of the nineteenth century, on the ground of the refusal of certain members to contribute to the funds for the benefit of the poor, the heads of the Spanish and Portuguese Synagogue petitioned the Assembly to compel the defaulting members to take their share of the burden. A bill was introduced for this purpose, but it was rejected and nothing more was heard of the matter.

All Jewish disabilities in Jamaica were abolished by 1831, and seven years later Sir Francis Goldsmid was able to use this emancipation and its results in attracting Jews to public service in the island, as arguments for similar liberal legislation in this country. So rapidly were the advantages of emancipation seized by the Jews of Jamaica that by 1849 a sixth of the members of the colonial assembly were Jews, and that body adjourned over Yom Kippur for the convenience of its Jewish members who abstained from voting on the subject. The same year a Jew was elected Speaker of the Assembly and another shortly afterwards became Receiver-General. A considerable proportion of the inhabitants of the island in its prosperous days were Jews, and it has furnished both English and American Jewry with several well-known names. Both Sir John Simon and Judah Benjamin were born in the island, and the Anglo-Jewish families of Lindo and Henriques also reached these shores from that point of departure. In an earlier century Daniel Israel Lopez Laguna, a distinguished Marrano poet, came to London from Jamaica. The Jews of the island centred in Kingston, the capital, Spanish Town, Montego Bay, Falmouth and Lacovia. Spanish Town had two congregations and Kingston three. The prosperity of the congregations and their members drooped with that of the island, and the great fire in Kingston in 1882 added still further to their troubles. In the work of reconstruction after that disaster an effort was made to amalgamate the three then existing congregations, but it did not at the time succeed. New synagogues were built, but the efforts made bore fruit later, and in 1900 the two principal congregations united under the ministrations of the Rev. J. M. Corcos. Amongst the native Jews of Jamaica who subsequently filled prominent positions in this country was the late Rev. A. P. Mendes, father of Dr. De Sola Mendes and the Rev. H. Pereira Mendes, of New York. The present Jewish population of the island is computed at 2,400.

The passengers' list of the steamer which arrived at Kingston a few days ago with visitors from England to attend the sixth Agricultural Conference of the Imperial Department of Agriculture, includes the following names:— Miss Bles, Messrs. D. P. C. Henriques (formerly of Kingston), P. Phillips and M. C. Solomon.

OBITUARY.

MR. ISRAEL LEWIS-BARNED.

Mr. Israel Lewis-Barned, of Queen Anne's Mansions, who died on the 8th inst., in his ninetieth year, was born on the 29th October, 1817. His father and mother having died in his infancy, the deceased was brought up and educated by his uncle, the late Israel Barned, a Liverpool banker, whose name he adopted. The deceased received his education at Neumegen's school, where he had as his contemporaries George Jessel, Henry Jessel, Joseph Sebag, and other communal notabilities. As a young man he spent some years in China in commercial pursuits, and on returning to England he joined a firm of accountants, Turquand, Young and Co. On the death of his uncle, whose principal heir he became, he retired from business. In 1859 he married Emily, youngest daughter of the late Aaron De Symons. This lady predeceased him in 1896. He leaves two children, Major H. B. Lewis-Barned and Mrs. G. L. Leverson. Israel Lewis-Barned was one of the original members of the Bayswater Synagogue. A man of wide reading and retentive memory, he was familiar with the best literature of his day, from which he could quote with considerable facility. He was the founder of the Dog's Cemetery, in Hyde Park, which he described, some years ago, in the *Strand Magazine*. The deceased was buried last Friday at the Willesden Cemetery, next to his wife. The Rev. Raphael Harris officiated. The funeral took place from 3, Sussex Square, the residence of his son, Major Lewis-Barned, who was the chief mourner. There were present:

Mr. Israel Lewis-Barned.

The Revs. Isaac Samuel, Raphael Harris and Isidore Harris, Messrs. Elkan Adler, George A. Cohen, Charles L. Emanuel, Lieut.-Colonel C. Q. Henriques, Sergeant Gerald Q. Henriques, Frederick G. Henriques, Elma Leverson and Dessie Lewis-Barned (grandsons), Harry S. Lewis, Herbert G. Lousada, Horace Mocatta, Robert Pyke, Louis Schloss, James H. Solomon, Mortimer Solomon, Meyer A. Spielmann and Lionel Walford.

IVAN HIRSCH, Brussels.

The deepest regret is felt throughout the Brussels community at the untimely death, resulting from appendicitis, of Mr. Ivan Hirsch, at the early age of thirty years. Mr. Hirsch was the son of the late Mr. Leo. Hirsch, who died about a year ago, and was distinguished for his philanthropy, having established an orphanage in Brussels. Mr. Leo Hirsch was the founder of the world-renowned business in the Rue Neuve, to the direction of which the deceased had succeeded on his father's death.

The Late Mr. Isaac A. Joseph.

The Chief Rabbi had arranged to spend last Sabbath at Brighton and to preach that day in the synagogue. But in consequence of the death of Mr. Isaac A. Joseph, Dr. Adler cancelled his arrangements and remained in town in order to deliver, at the Bayswater Synagogue, a sermon devoted to a large extent to his lamented friend and fellow-worker. The Chief Rabbi impressed on the younger generation to follow the example set by Mr. Joseph.

At a special meeting of the Committee of the Bread, Meat and Coal Charity held last Sunday, Mr. Meyer A. Spielmann, one of the Treasurers, in the Chair, the following resolution was unanimously adopted:—

The Committee of the Bread, Meat and Coal Charity, in special meeting assembled, desire to place on record their great grief at the loss they have sustained by the death of their beloved President and Honorary Secretary the late Mr. Isaac A. Joseph. They feel that this loss grievous as it is to his family, is a very real and serious one to the Charity which was so near his heart. His constant devotion to this cause for upwards of forty years, thirty-one years as Honorary Secretary, and thirteen years as President, is perhaps without a parallel in the whole annals of Jewish philanthropy. Mr. Joseph had, by his uniform amiability and unfailing courtesy, endeared himself to all who had the pleasure of being associated with him during this long series of years, and his memory will always be held in respect and regard. The Committee tender to his widow and family their sincere and heartfelt condolence, and express the fervent prayer that the universal and widespread regret with which the news of Mr. Joseph's decease has been received by all classes of the community, may be some consolation to them in their bereavement.

In an article describing the work of the Art-Craft Schools in Bosnia, a writer in Wednesday's *Morning Post* speaks of the Government Carpet Factory at Sarajevo, which has been thrown open to women of all religions over fourteen years of age. On the occasion of a recent visit it was ascertained that eight per cent. of the workers were Jewesses.

Mr. Nathaniel Cohen has presented to the Netherlands Club, Bell Lane, a framed life-sized photograph of King Edward.

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37, SUSSEX SQUARE, BRIGHTON.

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ASSISTED BY AN EFFICIENT STAFF OF UNIVERSITY GRADUATES AND PUBLIC SCHOOLMEN.

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The HEAD MASTER OF HARROW.
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Prospectus on Application.

Correspondence.

Dr. Max Nordau on the Decadence of Judaism in France.

SIR,—The letter of your Paris correspondent on the decadence of Judaism in France only describes facts which are known to every observer. The law for the Separation of Church and State has disclosed a situation which hitherto had been hidden from most people by a deceptive cloak. The official organisation of French Judaism formed a façade which was very imposing, but which had nothing behind it. It furnished a superstructure of Consistoires with a Central Consistoire, and a Rothschild as President; it furnished a hierarchy of clergy with Rabbins and a Grand Rabbin at their head; it furnished a budget of public worship of French Judaism, guaranteed by the State. This Judaism was a State establishment, a wheel in the mechanism of the French Government, an imposing structure which appeared to be strong, and to stand on a firm foundation. The Jews, however, who could give substance and life to this structure, became long ago more and more indifferent to it, and for many years past interested themselves in its working only if they were ambitious to become members of the Consistoire.

Now that the State has separated itself from the Synagogue, as it has done from the Church, the official façade of French Judaism has collapsed, and it is disclosed in all its pitiful weakness and decrepitude.

I but express what so many know, but carefully conceal. French Judaism hitherto has lived on the Rothschild family. For the past eighty years the Rothschilds have been accustomed to cover the deficit of Jewish public worship, remaining after the subvention from the State had been taken into account. Now that this subvention is withdrawn, the French Jews will undoubtedly expect the Rothschilds to defray the entire expenses of Jewish public worship in France. Jews themselves have not been accustomed to exert themselves, and they will not learn to do so now.

The question is frequently asked: What will be the future of French Judaism? Let us put the future aside. Suffice to speak of the present.

The present situation of French Judaism! It is a sad state of affairs. If French Judaism had not been assured by an extensive immigration, it is probable that it would not be in existence at the present moment. Of the descendants of the French members of Napoleon's Synhedrion, not half are now Jews; and even those who have not abjured Judaism have many Christians in their families. There is not a single Jewish house of more than half a century's standing which has not become related by marriage to Christians. Yet another generation, and not one of these old families of French Jews will any longer adhere to Judaism.

The poor, the young and the uneducated have remained true to Judaism, but no sooner had a Jewish family attained wealth and culture, entered into higher careers, and been seized with ambition, than it was at once, or in the next generation, lost to Judaism.

Immigration from Alsace and South Germany put a check on these defections. These German Jews brought with them piety, respect for tradition, Jewish sentiment, and often Jewish science. It was these immigrants whom one met chiefly, if not exclusively, in the synagogue, who in their homes celebrated the beautiful Jewish ceremonies of the Seder, the Succah, and Chanucah, who insisted that their children should learn some Hebrew, and be instructed in Jewish religion. Their zeal preserved the first, and often also the second, generation. In the third generation they were mostly swallowed up. The grandchildren of the immigrant German Jews are no longer to be distinguished from the old French Jews; they are alienated from Judaism and everything that is Jewish to as great an extent as the others.

The past quarter of a century has witnessed a heavy immigration of East-European Jews—from Galicia, Roumania, but chiefly from Russia—which is still growing, so that now the Russian and Polish elements in France are double the number of the French and German Jews. They cannot be regarded as belonging to French Judaism; they do not even come into contact with French Jews, whom they scarcely consider to be their fellows in race and religion. They wish to have nothing to do with the latter's Rabbis, synagogues and communal institutions. They have brought with them, or sent for, their own Rabbis; they have opened their own houses of worship and created their own societies. How long will this separate existence last? This cannot be predicted, but sooner or later the descendants of the Russians and Poles will freely adopt the French local colour. It is possible, however, that with them the strong Jewish feelings of their fathers may last longer, and the tendency towards assimilation be more effectively withstood than is the case with the French Jews.

The decay of French Judaism is not in doubt. French Judaism has no future, for it has no present. This is quite natural. Why should French Jews remain true to Judaism? For more than one hundred years it has been dinned into their ears that the Jews are not a nation, but only a religious community; that they are nothing but Frenchmen, and that they cannot have any other ideal than the national French ideal. The bond of natural solidarity between all Jews has been torn asunder by these teachings. The French Jew knows nothing of the past history of his people; Jewish science, Jewish tradition, Jewish ethics, all are strange to them. His Judaism is to him nothing but an inherited belief. As long as he remains a believer, his religion binds him to Judaism. But as soon as he becomes indifferent to belief he loses the last shred of interest in Judaism, and no longer feels himself a Jew. How many French Jews still hold religious beliefs? I will not make any guesses as to their number; but it is certainly very small. If Judaism is only a religion, then religious indifference will soon put an end to Judaism.

Can French Judaism be rescued? Yes, but only by one means: if Jewish national consciousness were re-awakened in it, if hope in the future of a Jewish people were given to it.

But should efforts to impress the Jewish youth in France with the consciousness of their ethnical individuality, with all its consequences, end in failure, then French Judaism is doomed with deadly certainty to speedy decay.

Yours obediently,

Paris. MAX NORDAU.

SIR,—No doubt Judaism is going down in France, but it is like Catholicism and religion in general. Each country has the Jews it deserves. The majority of the French are unbelievers, and so are their Jews. In the meantime there is a decadence, to speak generally, in the French character, and that is the cause why many of the French Jews dare not to let it be known that they are Jews, and, as you point out: "They would like to pay their share, but do not wish their names to appear in the list." How generous, or how mean!

It is an unhealthy state of mind, just the corollary of the state of mind of this fellow-countryman of all religions. But I do not accept your correspondent's explanation that the Jews, who are affiliated to Masonic lodges, fear that they may be discredited. I am a Mason, and know that Freemasonry has never been opposed to religion, not even in France. Masonry, even in this country, fought only against obscurantism and clericalism, but not against religion or Catholicism. These symptoms do not affect Judaism especially, they affect France and the mental state of its population, and are early discovered in their private and public life. The Jew of this country forgets that whatever religion he may profess, he will always be a Jew in the eyes of the world, and of his best friends. I therefore recommend them to be good and religious Jews, rather than Jews who fear to contribute towards the maintenance of the community. This fear is characteristic in this country, and fear means nervous debility. They are afraid of the concierge, of what people may say, and of their positions. Poor state of mind! Poor France!

Yours obediently,

H.

Professor Marks's Reminiscences.

SIR,—The reminiscences of the venerable Professor Marks, given in your issue of the 11th, have interested me exceedingly, and you will, I feel sure, allow me to make a few remarks upon points within my personal knowledge as to my late father, the Rev. Dr. Alexander McCaul, and Mr. Stanislaus Hoga, whom I knew well.

When Mr. Hoga came to England from Warsaw, he informed us that he had been baptised in the Roman Catholic church in Poland, and he certainly had not received any religious instruction from my father. He received no salary from any Christian mission, his income being derived from a very different source. He translated Bunyan's "Pilgrim's Progress," but neither he nor anyone else assisted my father in writing "The Old Paths." I was almost always in the room with my father while he was at work on each weekly number, and have a vivid recollection of him with his huge Hebrew volumes around him. Mr. Hoga afterwards translated "The Old Paths" into Hebrew.

Neither was Mr. Hoga one of those who translated our Book of Common Prayer into Hebrew; they were my father and only two others, who used to meet in a room adjoining that in which my mother and I sat. The progress of the work excited the keenest interest in us. Mr. Hoga pursued various scientific studies, and I well remember his exhibiting his invention for signalling at night by means of coloured lenses.

It is with much pleasure that I hear of the good health of the aged Professor Marks, for whom my dear father had the highest respect and regard.

Yours obediently,

75, Brook Green, W. E. A. FINN. (née McCaul).

SIR,—In the very interesting reminiscences of the Rev. Professor Marks, published in last week's issue of the *Jewish Chronicle*, mention is made of Dr. Alexander McCaul, author of "Old Paths," which created so great a stir in 1837. Towards the end of the interview, Professor Marks speaks of Stanislaus Hoga as having co-operated with McCaul in writing the book, and in translating it into English. It is then, I presume, by a clerical error that the date of Hoga's arrival in London is put down as about 1844. I have in my possession a "Grammar of the English Language for the Use of Hebrew," written by Hoga, and published in London in 1840.

With reference to the book, "Old Paths" itself, I should like to ask whether it was originally written in English or in Hebrew. Professor Marks, in saying that Hoga translated it into English, implies the latter—but is it not more likely to have been written in English by McCaul, and translated by Hoga into Hebrew?

A brilliant answer to "Old Paths" was written by J. B. Levinsohn, the great Russian scholar, who died in 1860. In a footnote to the preface of this work the publisher, quoting from the Hameliz, states that the author of "Old Paths" was a Christian, who had studied among Talmudic scholars in Russia; and that the translator was an apostate Jew.

Is it known how far Hoga was responsible for the authorship of the original work? Was McCaul himself competent to have written a work

showing so really wide a knowledge of the Talmud, especially if it was originally written in Hebrew?

Yours obediently,

39, Beresford Road, Canonbury. I. J. HIRSCHBEIN.

Dr. Dillon and the "Jewish Chronicle."

SIR,—The discussion which has arisen between the *Jewish Chronicle* and the representative of the *Daily Telegraph* at St. Petersburg (Dr. E. J. Dillon), is a matter of great interest and some importance. As I understand the position of the *Jewish Chronicle*, the arguments that it advances are mainly two. First, that Dr. Dillon has attached excessive importance to the telegrams from the League of the Russian people, threatening violence in the event of relief being granted to the Russian Jews. Secondly, that Dr. Dillon failed to appreciate the real feelings of the Russian nation as a whole towards the Jews.

M. Séménoff's book on the "Russian Government and the Massacres," which has just been translated into English, throws a good deal of light upon both these points, and I desire to direct the attention of Dr. Dillon, through your columns, to this work.

Prior to the dissolution of the Duma, the official journal, the *Government Messenger*, was filled with so-called patriotic telegrams, imploring the Tsar to send the national assembly about its business. Like the telegrams which the League of the Russian People sent with respect to the Jewish Relief Bill, they all breathed the same sentiments, were framed in very much the same terms, were machined, in fact, to a single pattern, and emanated, obviously, from a single factory. The friends and allies of the League, the Black Hundreds, bore a distinguished part in the despatch of these addresses. Here is a remarkable quotation from the *Retch*, which reveals how the manufacture of these appeals proceeded in the little town of Lipovetz:—

The Justice of the Peace, M. Duchenkevitch, notorious for his denunciations, in collaboration with other "patriots," such as Idanovitch (Postmaster-General), Kvitnitzky (Assistant Inspector of Excise), and Chliahetko (Treasurer), laboured with all their might in the drawing up of the address of the "Black Hundred." All these chief officials incited the civic functionaries by every means in their power to sign the address by terrorising and threatening them. . . . . In their search for "faithful subjects" they had recourse to all kinds of pressure and intimidation which they especially brought to bear on departmental officials. . . . . The President of the Court of Appeal, M. J. Tacievsky, the whole staff of the higher elementary school of the town, led by the headmaster, S. T. Gubernartchuk, and even the marshal of the nobility of the district, P. M. Gudim-Levkovitch, refused to sign this telegram from "faithful subjects," *which, although drafted in the name of twelve thousand inhabitants, was only signed by fifty or sixty persons of whom several were little boys*!

Take the case of Astrakhan. Here, the patriotic address sent to St. Petersburg in the name of a large section of the population, was really "forged by seventy local reactionaries." The local press, M. Semenoff tells us, actually published protests against the address, one of which was signed by 14,000 peasants. Again, at Pinsk, in Volhynia, the chief of the district called together a hundred peasants in a "tea-house," and regaled them with a "patriotic" harangue, the gist of which was that the Government were ardently desirous of giving the peasantry land, but were prevented by the wicked Poles and Jews in the Duma. Having delivered himself in this wise, the official telegraphed a loyalist address to St. Petersburg, which he said, he had been bidden to send by an assembly of 2,000 peasants. And the same sort of thing, says M. Séménoff, has gone on in other districts. Is it not extremely probable that the branches of the League of the Russian People, whose menacing despatches terrified Dr. Dillon, were also acting to order, and were as little representative of the nation as were the intriguers of Lipovetz, Astrakhan and Pinsk?

As to the real sentiments of the Russian nation as a whole, we can judge them best from the opinions of the national representatives in the Duma, whose uniformly friendly attitude towards the Jews has been properly insisted on in the *Jewish Chronicle*. The Duma, which rose in a body as a mark of respect to the victims of the pogroms, was a truer exponent of the national feeling than the minority of cut-throats who plotted the destruction of the Hebrew population. Who massacred the Jews? asks the Union of Unions (an organisation of the various Professions). "Was it the Russian people? . . . We declare loudly that this is a lie."

It is not the people who rise against liberty, against their best friends who are leading them to freedom. It is not in the interests of the people that the unfortunate Jews are massacred. They are cheats who, in their own pecuniary interests, and to save the old *régime*, spread all sorts of absurd stories about the Jews, and pretend that they are the enemies of the Russian people. The Jews as a people are as peaceful and industrious as the Russians.

"All men are brothers," says the Gospel.

"Death to the Jews!" cry the fanatics and those in the pay of the police. But the people do not hear them, only bands of men who come from no-one knows where, souls which have bartered themselves away, and have been paid for by the police.

The whole history of the pogroms, and the many facts adduced by M. Séménoff, confirm this latter assertion: "Those," says M. Séménoff, "who have some acquaintance with history in general, and that of the Jews in particular, know that the hatred of the Jews . . . . originates in high places, either with the ecclesiastical authorities, who fanaticise believers against the enemies of Christ, or with the political powers, who, for political, financial, or religious reasons, treat the Jews as outlaws."

The least one expects is that the correspondent of a reputable English journal should urge the Russian Government to do the right in conformity with the wishes of the people's representatives, rather than advise it to capitulate to anarchical factions, whose principles are the negation of all that is held ideal and consecrated in this free land.

Yours obediently,

S. GELBERG.

The Bikur Cholim Hospital in Jerusalem.—An Appeal.

SIR,—The Committee of the Bikur Cholim Hospital of Jerusalem have asked me to appeal on their behalf for contributions towards the expense of a recent enlargement of their institution. They have bought—but largely by means of a loan—a new plot of land, of about five thousand ells square, at a cost of 60,000 francs. This should be good news to Zionists, whose one cry nowadays is that Palestine land must be bought. Since Turkish law makes it so difficult for Zionists themselves to buy land, they should be peculiarly grateful to a native institution which increases the Jewish holding, and I trust therefore that Zionist subscriptions towards the cost will flow in freely.

On the last occasion on which you kindly allowed me to appeal in your columns for a Palestine object, what little response was made came largely from non-Zionists, and to these, too, I would appeal on humanitarian grounds. To the excellence of the hospital I am peculiarly able to testify, since my father (who, instead of talking Zionism, lives it) was recently an inmate for a considerable period, and wrote to me enthusiastically of the general kindness and efficiency. I am told that patients come even from the Jewish colonies, and that the hospital is always full. Indeed, the demand upon its accommodation is sufficiently illustrated by the necessity for acquiring this fresh ground.

I shall be happy to forward, through the Jewish Colonial Trust, any subscriptions sent to me.

Yours obediently,

Jewish Territorial Organisation, ISRAEL ZANGWILL.
15, Essex Street, Strand.

The Ito and the New Scheme.

SIR,—At the last Ito mass meeting, Mr. Zangwill challenged anyone to disprove the theory that nothing but an autonomous Jewish State would solve the Jewish problem. I am certainly more ready to accept this than even his colleague on the Emigration Committee, Mr. N. S. Joseph. But at the same time I cannot help noticing that Mr. Zangwill is reducing his original sweeping plans to very tame objects. Mr. Zangwill, on his own account abandoned autonomy as an impossibility for the present. He then put forward a new formula, which he styled "autonomous basis." But that, too, now becomes an ideal of the future. His present "*Wohin?*" is nothing else than a dispersion emigration scheme, which meets with the approval of even Mr. Joseph. Cruel as such a disappointment may appear to many an optimist, I yet welcome Mr. Zangwill's speech at the Pavilion Theatre and his letter to Vienna. The two clear pronouncements were made not a moment too soon. I do not know whether Mr. Zangwill is aware of it or not, but the average Itoist, and a good many of the local leaders too, believed in the utterly absurd idea that the Ito could by some means or other secure a State for the Jews where, in a few years, many thousands of people would dwell in happiness and prosperity.

Mr. Zangwill's sweeping assertion that a majority must necessarily possess autonomy in a constitutional country, is by no means above criticism. We must bear in mind the fact that we can form only a majority in one part of a State. The Irish form a majority in Ireland. They possess a strong National party in Parliament, and they are not yet in possession of autonomy. The Poles form a majority in many German constituencies, and their sad condition is well known to all of us.

Mr. Zangwill knows too well what a difficult matter it is for any nation to obtain autonomy. The struggle required to bring it about, the opposition of the ruling nation, etc., cannot be neglected. Let us assume that all the Jewish settlers would become subjects of the State, which we will for the sake of convenience, suppose to be Australia. How can they ever be expected to form a governing party in the Federal Parliament? They would never be strong enough even to outvote an Aliens Bill against future settlers.

Mr. Zangwill is very enthusiastic about his pioneers. Many of his own supporters could tell him, better than I can, of the enthusiasm which reigned among the Jewish youth, after the first pogrom, to found colonies in America. Many students left the Russian Universities, in order to devote themselves to the plough. What has become of those colonies?

I cannot too strongly object to Dr. Jochelmann's assertion that my previous letter was a result of mere personal grievances. Anyone liable to combine private and public affairs in the manner indicated by Dr. Jochelmann stands condemned in my eyes. I was in possession of a "reserved" ticket, as an officer of a Union which had a branch connected with the Ito.

Yours obediently,

182, Albion Road, Clissold Park. NAT LAZARUS.

Lectures on Hebrew Poetry.

SIR,—I should be grateful for an opportunity of announcing in your columns that a series of four lectures on Hebrew poetry will be given next month, under the auspices of the Union of Jewish Literary Societies. The subjects and lecturers are as follows:—"Kalir," H. S. Lewis; "Charizi," Rev. Dayan A. Feldman; "M. H. Luzzatto," I. Abrahams; "Bialik," Leon Simon.

The lectures will be given on the four Tuesdays in February (5th, 12th, 19th and 26th), at 8.30 p.m., in the Men's Class-room, Toynbee Hall. Selections from the work of each poet will be mimeographed and distributed to the audience at the lecture.

Yours obediently,

LEON SIMON,
38, Museum Street. Hon. Secretary.

Cheap Testimonials.

SIR,—Attention has lately been drawn to a practice which is especially prevalent in the provinces, and which requires to be checked. I refer to the giving of testimonials to various and sundry persons without adequate justification. These presentations are so frequent that they are becoming tiresome, and, for the most part, they have a ring of fatuous insincerity about them.

If testimonials must be given, it should be only to mark appreciation of services over a long series of years, certainly not less than fifteen or twenty. In the case where a man has served an institution for a short term of years, a letter of recognition from the Committee should suffice. Of course, there may be instances in which it may be desirable to depart from this hard and fast rule. The method of working these cheap testimonials is simple enough. It only requires a busybody at a meeting to rise and flatter Mr. So-and-So on his retirement from office, or on his promotion into office, and to wind up by proposing a testimonial. As a rule, whatever his hearers may think of the proposal, no-one cares to demur or to raise a protest, for fear of appearing ungracious, and so the thing goes forward. The practice works mischievously because it diverts resources which could be applied to better purposes, and because also it must, in a sense, have the effect of detracting from the value of presentations, which have been genuinely earned.

Fortunately, the remedy for the epidemic is also simple enough. It is only necessary that the man whom it is proposed to "honour" shall be courageous enough to put his foot down and to say: "I'll have none of it," to stop the practice, which is both ludicrous and harmful. Until this is done we must expect no abatement of the nuisance. The race of busybodies and flatterers will probably never cease out of the land.

Yours obediently,

Manchester. M. H. V.

*** To ensure insertion, letters intended for our "Correspondence" columns should reach this office not later than MID-DAY ON TUESDAY.

RECEIVED.

SABBATH MEALS SOCIETY, P., 2 6.
FROM B: Home for Incurables, £3 8s.; and £1 each for Jewish Board of Guardians, Soup Kitchen, Penny Dinners, London, Metropolitan, Charing Cross, Cancer, Consumption (Fulham Road), North-East Childrens' and Ophthalmic Hospitals and the Lord Mayor's Cripples Fund.
PENNY DINNERS: In loving memory, K.L.V., 5/-.

From Abroad.

FRANCE.

[FROM OUR CORRESPONDENT.]

Paris, 14th January.

The annual promotions in the Order of Legion of Honour every year give proofs of the activity of French Jews in different walks of life, and this year's decorations have been no exception to the general rule.

M. Alfred Neymarck, who was Officer of the Legion, has been promoted to the dignity of Commander. He is not only one of the highest authorities on finance and director of a financial paper which has an excellent reputation; he is also an expert economist and statistician, whose writings are eagerly sought after. M. Neymarck devotes a considerable portion of his time to the financial affairs of the Jewish community in Paris. For many years he has been a member of the Consistoire, and is President of the Financial Section of the new Religious "Association."

Another member of the new Consistoire is M. Edgard Stern, who has been appointed Chevalier of the Order. He is Administrator of the Banque de Paris et des Pays-Bas; and in mentioning his appointment the *Journal Officiel* states that the ribbon of the Legion of Honour has been conferred on him because, through his initiative, he had powerfully contributed to develop the commercial relations between France and foreign countries.

Side by side with financiers are merchants and industrialists, such as M. Moses and M. Gompel, both connected with important undertakings; functionaries of every class, artists, doctors, professors, &c. Among the Professors may be named M. Dürkheim, Professor of Social Sciences at the University of Paris, one of the most highly appreciated thinkers belonging to the young philosophical school; M. Philipp, musical composer and Professor at the Conservatoire National. A talented painter, Jules Adler, whose realistic works representing humble Parisian life have won him the highest awards at the Salons and at Exhibitions, has at a very young age become a Chevalier of the Legion of Honour.

I have not exhausted the list of Jews on whom the red ribbon has been bestowed, but the few names given above sufficiently demonstrate widespread activity of our coreligionists in France.

No less than twenty Jews and Jewesses figure in the lists of appointments either as Officers of Public Instruction or of the Academy. Even the Consultative Committee on railways for 1907-1908 has among its members four Jews.

The first list of subscriptions to the Zadoc Kahn Association, the objects of which have already been set forth in the *Jewish Chronicle* shows a total of 65,000 francs. The subscribers include Baron Edmond de Rothschild, 10,000 francs.; M. Joseph Reinach, 1,000 francs; Dr. W. M. Haffkine (who is now in London), 1,000 francs; Baroness Salomon de Rothschild, 2,000 francs; M. Edgard Stern, 1,000 francs; Commandant Alfred Dreyfus, 300 francs; M. Salomon Reinach, 500 francs, and M. Théodore Reinach, 500 francs.

"Michelet and the Jews" was the subject of a remarkable lecture delivered yesterday at the Society of Jewish Studies by M. Gabriel Monod, member of the Institute of France and Professor at the College of France, one of those liberal Protestants who fought in the front rank in the long campaign in favour of justice to Dreyfus. The study of Michelet, the great French historian, in his conceptions of the dogmas of Judaism and the history of the Jews is a subject of the highest interest, and M. Monod treated it with a fullness and penetration which won for him loud applause from a very large audience. M. Monod pointed out that the problems which the history of Israel raised, the criticism of the Old Testament and the destinies of the Jewish people since the dispersion had always attracted Michelet's attention and aroused his imagination. The lecturer also dealt with Michelet's views on modern Jews, views in which while not concealing faults contracted during long centuries of servitude he rendered magnificent homage to "The Patient People, whom for many ages the world had always assailed, and who in our own times had suffered so greatly in France; the faithful people whose ancient worship has preserved for us the domestic pontificate, the energetic life, and the admirable family virtues."

The Paris correspondent of the *Daily Telegraph* says:—

Contradiction is given by Major Dreyfus to a story that he was assaulted a few days ago at St. Denis, as he was leaving a restaurant, where he had lunched with Lieutenant André, son of the former Minister of War, by a civilian, who called him a traitor, tore off his decoration, threw him down, and danced on his prostrate form. The major says that he is not in relations with M. André, that he invariably lunches at his home in Paris, and he points conclusively to the fact that he does not bear the trace of a bruise or a scar.

GERMANY.

[FROM OUR CORRESPONDENT.]

Berlin, January 14th.

Grateful appreciation of the character and services of the late Rabbi Dr. Philipp Kroner continue to be manifested by both Jews and Christians. In the synagogue in the Passauerstrasse, in which the deceased had officiated for a number of years, a solemn memorial service was held on Saturday. Rabbi Dr. Levi spoke with deep feeling of the incomparable merits of his predecessor, of his saint-like life and extraordinary gentleness. Memorial services were also held in the various High Schools in Charlottenburg; and again eloquent testimony was borne by the Directors of these institutes to the work, the diligence and zeal, the profound scholarship and piety of the colleague whom they sincerely mourned. The "General Anzeiger für die gesamten Interessen der Judentums" says: "It would have been a sign of utter depravity to know him, and not to honour and to love him."

The jubilee of Rabbi Dr. Freund, of Goerlitz, has assumed even greater dimensions than I anticipated in a former letter. It is pleasant to note that Protestants and Catholics were as eager to do honour to the venerable Rabbi as were the members of his own flock. The festive address by Rabbi Dr. Guttmann, of Breslau, was followed by a long list of congratulatory addresses by prominent Jewish citizens, by the Chief Burgomaster and other civic dignitaries, by the representatives of many learned societies and public institutions and charities, by the Protestant Pastor primus, Herr Kischhofer, and the Catholic Arch-Priest, Herr Urbaneck. The Protestant and the Catholic Church dignitaries were both fervent in praise of their Jewish colleague, and all gave expression to the heart-felt hope, warranted by Dr. Freund's mental and bodily freshness, that the community would long enjoy the benefit of his ministration.

Ex-Parson Kroesell, who hangs to the skirts now of one, now of another, fraction of the anti-Semitic party, and is in turn shaken off by each, has been sentenced to two weeks' imprisonment for libel. Other actions are pending against him, and if he fails to gain re-election to the Reichstag and consequent immunity, he will have a fairly heavy account to settle.

On the invitation of the Jewish Literary and Historical Society at Kiel, the Rev. Dr. Samuel Daiches, of Sunderland, delivered a lecture there yesterday week on "The recent excavations and the Jews in Egypt a hundred years after Jeremiah." Thanks were enthusiastically accorded to the lecturer for his instructive and fascinating discourse. On Sunday Dr. Daiches spoke at Hamburg at a meeting of the local Zionist Association.

A society exists in Germany which may with advantage be copied in other countries. It is styled the Union of German Rabbis, and held a Conference at the beginning of this month in Berlin. Of the 240 Rabbis who held office in Germany, 156 attended the Conference, which among other subjects discussed Shechita, Sabbath observance, and the care of widows and orphans.

The Hilfsverein der Deutschen Juden is not relaxing its efforts to provide the schools which it subventions in the East with highly competent teachers who have been trained in Germany. Two such appointments have recently been made for Jerusalem and Philippopolis (Bulgaria). The Education Committee of the Hilfsverein is doing its utmost to spread a knowledge of the German language in view of its importance to trade in the East.

The title of Professor has been conferred on Dr. Georg Rosenfeld, of Breslau, in recognition of his services to medical science, and on Dr. Otto Landsberg, Director of the Statistical Bureau of the town of Magdeburg.

Herr Max Bachur, Director of the well-known Thalia Theatre in Hamburg, has been appointed Court Councillor by the Duke of Saxe-Coburg.

Yet another blow has been dealt at the opponents of Shechita in Germany. At its meeting last week the Town Council of Luckenwalde unanimously rejected an application from the magistrates to prohibit the Jewish method of slaughtering animals.

AUSTRIA.

The Executive of the Jewish community in Vienna has definitely resolved to establish a home for nurses in connection with the Jewish hospital. Baron Albert de Rothschild has allocated for this purpose 100,000 kronen from the estate of the late Baron Nathaniel de Rothschild.

ITALY.

The Royal Academy of Fine Arts at Milan has elected the sculptor, Friedrich Beer, of Florence, an honorary member. In the very flattering letter informing him of his election, the Council state that they deem themselves fortunate in adding another illustrious name to those which already figure in the Memorial Book of the Academy. At the last Milan Exhibition, Beer was represented by several of his works, notably a colossal statue, and was unanimously elected by the Committee a member of the jury for awards.

Union of Jewish Literary Societies.

[COMMUNICATED.]

A meeting of the Council was held on Monday at Jews' College, Guilford Street. The Chairman, Mr. F. S. Franklin, presided. There were also present:—

Miss Pool, the Revs. H. Cohen and H. J. Sandheim, Messrs. H. S. Lewis, A. M. Hyamson, E. Levine, A. Blok, F. S. Spiers, N. de M. Bentwich, and the Hon. Secretary.

The following visits of members of the Council to provincial Societies were reported: Glasgow, Mr. E. Levine; Swansea, Messrs. N. de M. Bentwich and L. Simon.

A Study Circle has been inaugurated in connection with the Nottingham Zionist Society. The opening lecture was delivered by Mr. Maurice Simon, B.A., on behalf of the Union. The subject to be studied is Jewish History 1750—1848 C.E.

The Committee recommended:

that a conference of the South Wales constituent societies be held at one of the centres in South Wales during March; that two lectures be given in East London during August.

These recommendations were adopted.

The Lantern Committee reported that lecture-notes had been prepared for the slides on Judas Maccabeus; and that the lantern had been borrowed nine times, and the slides eighteen times, since the beginning of the session.

The Committee recommended the preparation of a series of slides illustrating Anglo-Jewish worthies, and drawn mainly, by permission, from Mr. Israel Solomon's collection recently exhibited in the Whitechapel Art Gallery.

The recommendation was adopted.

On the motion of the Chairman the congratulations of the Council were offered to the Rev. H. J. Sandheim on his appointment as minister at Swansea. At the request of the Council Mr. Sandheim consented to withdraw his resignation, and to remain a provincial member of that body.

The marriage of the Hon. N. Charles Rothschild and Fräulein Rozsika von Wertheimstein has now been definitely fixed to take place in Vienna on Wednesday, February 6th.

A marriage has been arranged and will shortly take place between Mr. José S. Levy, eldest son of Mrs. and the late Benjamin Levy, to Gladys Evelyn, only daughter of Colonel and the Hon. Mrs. Hill, of Cleveland Square, Hyde Park, and Wethersfield, Salop. Miss Hill will adopt the Jewish faith.

An engagement is announced between Lieutenant Julian Marks, Civil Service Rifle Volunteers, who is prominently identified with the work of the Jewish Lads' Brigade, and Miss Lizzie Brown, the Jewish hospital nurse, who has rendered excellent service in the East End in connection with the St. John Ambulance Association, and who was formerly a manageress of the Butler Street Girls' Club.

Sergeant Gerald Q. Henriques, second son of Lieut.-Col. C. Q. Henriques, appears sixth in the order of merit in the list of Gentlemen Cadets of the senior division who have passed the qualifiying examination at the Royal Military College for Commissions in the Army.

Sir Samuel and Lady Montagu are spending a short holiday at Torquay.

Mr. J. H. Polak, J.P., has been elected to represent the City of London College upon the governing body of the Northampton Institute.

Mr. Herbert Samuel, M.P., Mrs. Samuel and Mrs. Edwin L. Samuel are staying at Cimiez.

Mr. Joseph Oppenheimer has sent several of his works to the first exhibition of the Modern Society of Portrait Painters.

M. Salomon Reinach of Paris has been elected a Fellow of the Society of Antiquaries of London.

RUSSIA.

[From our Warsaw Correspondent.]

THE DARK DAYS.

We are living in terrible times. The value of human life is sinking every day. The Russian Empire is flooded with a sea of blood, and the motives which formerly restrained people from committing murder have lost their force. The authority of the law is becoming weaker and weaker. That the League of Russian People in its tactics is a terrorist organisation is an undoubted fact, despite the assertions of M. Gringmut to the contrary. His assurances that the League is in principle opposed to acts of violence are only phrases; the truth is to be found in the disclosures of Lopuchin and Prince Urusoff. Moreover, all communications from the places where Jewish pogroms have taken place or are feared, mention the names of members of the League, such as Kruschevan and others as being associated with these disorders.

VIEWS IN GOVERNMENT CIRCLES.

There has been great excitement of late in Government circles, which are anxiously awaiting the publication of a Manifesto that will bring about a great change in the internal politics of the country. This anxiety is explained by the fact that the conflict between the two schools of thought has never been so sharply and bitterly carried on as at present. Two groups have been formed which are fighting for the mastery in Court circles; one is in favour of a dictatorship, the other of a Parliamentary system. The first-named party is very numerous, the second is comparatively insignificant in numbers but powerful on account of the personality of its leaders. The latest deeds of the terrorists, and particularly the information which has reached the police that the revolutionaries have elaborated a plan of political murder in every part of the Empire, have given the campaign a specially sharp character.

In a few days a conference is to be held at Tsarskoe Selo on the political situation and on the measures which should be adopted to meet it.

The position of M. Stolypin, which had lately become somewhat more stable, is again being weakened, and the fall of his Cabinet is being freely discussed. The principal cause of this feeling is that the Government has received a categorical declaration from abroad that the contemplated loan would not be guaranteed if the second Duma, even though it might be strongly opposed to the Government, were dissolved. Meanwhile the Finance Minister has emphatically stated that the loan must be granted at the latest in March or April.

Furthermore, the position of M. Stolypin between the two parties is a very difficult one. He has never had much support in Court circles. And now, in consequence of his attitude towards a parliamentary system on the one hand and a dictatorship on the other, he is more isolated than ever. It is difficult to foretell which of the two contending parties will be victorious, but the solution is at hand.

THE ELECTION CAMPAIGN.

The Jewish organisations in Odessa propose to form a non-party election committee, which will include Zionists, Territorialists, members of the Society for the Acquisition of Jewish Rights, the Odessa branch of the Society for the Promotion of Education among the Jews in Russia and other bodies. When this Committee has been constituted, principles will be elaborated on the basis of which the Committee will be able to co-operate with other organisations. But one thing is already certain: there will be no *blocs* with any parties which lean more to the right than to the Cadets. All the parties named above are opposed to the Party of Peaceful Regeneration and will not combine with it. Among the Executives of the synagogues, which largely consist of uneducated persons and which, as already reported by you, have joined the Party of Peaceful Regeneration, disunion has lately broken out. It is most probable that one section will join the Progressives and another the non-Party Committee. There is nothing definite to be said as yet about Candidates for the Duma. The Party of Popular Liberty is putting forward the well-known jurist, Pergament; and the Party of Peaceful Regeneration will nominate either Novokoff or the engineer, Brajkevitch.

A conference of Bundists has recently been held at Wilna. The delegates called attention to the fact that since last year the number of Jewish voters has been considerably reduced. The reason lies not only in the latest declarations of the Senate, but also in the arbitrary conduct of the administrative authorities, who strike out the names of many Jews from the registers of voters.

The following telegram has been sent from Homel to the Governor of Mohileff:—

The Jewish population of Homel expresses its surprise that it has been deprived of participation in the Election Committee. The Jews in Homel form sixty per cent. of the entire population, and their representatives have been robbed of the opportunity of controlling the elections. In the name of justice we appeal to your Excellency to issue the necessary instructions so that Jews may be appointed on the Election Committee.

In Warsaw the Chassidim have combined with the Jewish Election Committee. They will most likely join the concentration of the Left. After long and arduous labours the Jewish Election Committee in this city has been constituted. The programme of its political activity has been published, and the Committee has entered into the election campaign. At a meeting held a few days ago, the reason for the formation of the committee was reported. It appears that every request of all sections of Jews, those in favour of assimilation not excepted, to be admitted into one of the election organisations, were rejected.

The Jewish Election Committee at Minsk has published its programme, which is completely identical with that of the Cadets. The committee points out the necessity of forming a Jewish parliamentary group to deal with questions affecting equality of rights for Jews. In the coming campaign, the committee will only forms *blocs* with those parties which admit the grant of equality to Jews in their programmes. For this reason a *bloc* with the Agrarian party is impossible.

A group of well-known Jews has decided to organise within the Society for the Acquisation of Jewish Rights a special National Group whose mission it will be to unite all the non-Zionist elements in the Society. This group will conduct the campaign in favour of civil and political rights for the Jews as Russian citizens and as Russian nationalists, and will combat the political propaganda of the Zionists. Among the members of this group are the ex-members of the Duma, Winawer, Scheftel and Ostrogorski, and the publicists, Kulischer, Sliosberg and Hessen.

THE ASSASSINATION OF GENERAL VON DER LAUNITZ.

Some facts are given in the book on "The Russian Government and the Massacres" (which is reviewed elsewhere), as to the conduct of General Von der Launitz, the Prefect of St. Petersburg, who was assassinated last week. The author of the book (M. Séménoff) describes him as the co-worker of Bogdanovitch, "the soul and inspiration of the bloody conspiracy of October." It was in the press of the Prefect of St. Petersburg that violent proclamations were printed against the Jews. One of these called forth the semi-official intervention of the British Government. Among its choice sentences occurred the following: "Whenever those betrayers of Christ come near you, tear them to pieces, kill them." It also contained a series of Draconian recommendations as to the treatment to which the Jews should in future be subjected. The Prefect's press also printed proclamations in the name of the Union of the Russian People, inciting to the murder not only of private individuals, but also of Count Witte. When General Von der Launitz was called before the Council of Ministers to explain his conduct, he treated the matter with the utmost levity and nonchalance. The proclamations were printed, he said, because they were authorised by the Censor; and the director of the Press Bureau vouchsafed the further information that the Censor who had given the authority was a man not altogether devoid of merit.

In the *Strana* of June 8th (19th), 1906, an account was given of the action of the Prefect in relation to a compositor of the *Journal of the Prefecture of St. Petersburg*, named Andreieff. It appears that proclamations of the "black bands" were brought to the printing-office of the Prefect to be set in type. The compositors refused to set them, giving as their reason that they did not wish to take part in the distribution of proclamations sowing hatred amongst men. On the following day, the compositors were dismissed from the printing works, and a few days afterwards Andreieff was arrested and sent to prison. After a fortnight's incarceration (without examination and without any definite accusation being formulated) he was informed that he would be deported for five years to one of the Northern governments by order of the Prefect of St. Petersburg.

MISCELLANEOUS.

Messrs. Morley Shirreff and Company, of Gresham House, Old Broad Street, writing to the press on the titles of mining properties in Siberia, state:—

Pending the necessary license being obtained, foreign companies are entitled to, and do in effect, carry on business and hold property, both moveable and immoveable, through the medium and in the name of attorneys, whether foreigners or Russian subjects, the only requirement being that such attorneys should act in their own name and have the necessary status of merchants of the First-class Guild. As a great deal has been said as to the status of Russian Jews in this connection, we beg to state that a Russian Jew who has attained the status of a merchant of the First-class Guild is entitled to carry on business and hold real and personal property in precisely the same manner as any other Russian subject, and, consequently, he is entitled to act as attorney or agent for foreign companies in the manner already indicated. Before leaving this point, we should mention incidentally that Mr. Heyman Orkin, in whose name all contracts on behalf of the Siberian Proprietary Mines (Limited) are entered into, is a merchant of the First-class Guild.

A Vilna telegram to the Central Zionist Committee reports the arrest there of eighteen members of the organisation, including Dr. Pasmanik, one of the most prominent workers in the Zionist cause, and M. Rosenberg, of Minsk, a member of the Zionist Actions Committee and an ex-deputy of the Duma.

In the course of an interview which a Russian Minister gave to the *Times* correspondent at St. Petersburg, his Excellency said:—

My hope and purpose are, with the aid of the Duma, to get rid of the bureaucratic system. Such is the Emperor's firm and unshakable will. All we ask the Duma is that it shall co-operate towards this end. We expect, nay, invite criticism, but we want a hearing. Our enemies strive to promote the idea that the Government intends to dissolve the next Duma. That is an abominable falsehood which cannot be too strongly denounced.

"The Russian Government and the Massacres."*

A GRAVE INDICTMENT.

In the introduction which Mr. Lucien Wolf contributes to this truly appalling volume by E. Séménoff, several remarkable statements are made. "When, nine months ago," says Mr. Wolf, "preparations were being made to launch the great five per cent. loan in Western Europe, I was only prevented from repeating in print the criticisms of Russian finance I had contributed to the *Times* in the previous year, by undisguised threats of reprisals, in the shape of "pogroms," communicated to certain influential friends of mine by authorised agents of the St. Petersburg Cabinet. Again, some months ago, when a "pogrom" was openly preparing in Odessa and scores of appeals for protection had been addressed in vain by the Jews to the Ministry of the Interior, the outbreak was stopped at the last moment by M. Stolypin, on an intimation from one of the Tsar's Ambassadors abroad that if it happened, certain important diplomatic negotiations would be prejudiced. A singular feature in this latter affair was that when the Ambassador in question was first approached by the leading Jews of the country to which he was accredited, he declared that nothing could be done to stop the "pogrom" unless the local Jewish communities took measures to deliver up to the police the revolutionists and terrorists of their race and faith, and he advised his interviewers to telegraph to them in this sense. "This shows conclusively," says Mr. Wolf, "that the type of pogrom afterwards so brutally exploited by the military and police authorities of Siedlce, was actually known, approved, and made use of by way of threat by the Government and its agents before it was put into operation. After this, M. Stolypin's repudiation of responsibility for the massacre at Siedlce and his protest that it was an exclusively local outburst in which the authorities acted on their own misguided initiative, must be looked at a little askance; especially when we remember that so far nobody had been even reprimanded in connection with it."

These serious statements are at once a summary and a proof of M. Séménoff's thesis. For years the world has been astonished by the recurring allegation that the massacres of the Jews and others in Russia have been deliberately fostered in high places, as a means of preserving the ancient régime. The charge has been made in the Press, and repeated in the Duma. But hitherto, as Mr. Wolf points out, the hideous reality has not been fully grasped. This is partly because the facts have been published in newspaper fragments, each of which has been lost in the quicksands of the public memory before the next has seen the light; but chiefly because "civilised men and women necessarily find it difficult to accommodate their sober perceptions to the anachronism of so ghastly a crime." What M. Séménoff has done is to rescue some of the facts from oblivion and focus them in a single volume, which constitutes one of the gravest bills of indictment ever preferred against a civilised government. Not the least grave feature in the indictment is the fact that it is largely composed of official documents and utterances, in which the existing system stands condemned out of its own mouth.

The "pogrom" as a recognised instrument of Russian Government is not the invention of the "Black Hundreds." It is at least a quarter of a century old, going back to the days of General Ignatieff.

It was in the brain of that minister that it was coined; and since then it has evolved, through several stages, to the Siedlce type of a military expedition against a peaceful population. M. Séménoff and Mr. Wolf trace the successive steps of this evolution. First there was the Ignatieff period.

"It was necessary to divert the attention of the people from their discontent, and to canalise it against the Jews." Hence the massacres of the eighties and nineties. Then came the rise of the Jewish urban industrial proletariat and its alliance with the Christian masses. By the union of the two proletariats the Ignatieff theory of a Russian population exploited by the Jews was shorn of its plausibility. A new justification for the pogroms had to be sought, and it was quickly found by the facile Plehve. This Minister launched the accusation that the Jews had created the revolution with the object of destroying the Russian State and erecting on its ruins a Jewish dominion. In order to bring about reprisals against them, the services of the canaille were enlisted and the neutrality of the soldiery was secured. The results were—Kishineff and Gomel. But these massacres failed in their purpose of stirring the Russians and cowing the Jews, and the failure was not redeemed even by the wholesale operations of the League of True Russians in the black days of November, 1905. The answer of Russia to the pogroms was the Self-Defence movement and the Liberal Duma. Hence the third and last stage, which consisted in extorting the surrender of Jewish revolutionaries by the unblushing use of horse, foot and artillery. This produced, in part, the massacre of Bielostok, and, in its entirety, the memorable military assault on the defenceless people of Siedlce.

M. Séménoff shows us the hands of the governing powers at work at each stage. Thus, in the earliest period, we find the Governor of Tchernigoff removed from office for having nipped disturbances in the bud; and the authorities at Nicolaieff organising an anti-Jewish riot several years later.

In the second period, the culpability of the authorities is, if anything, clearer. The preparations for the Kishineff orgy, the campaign of the *Bessarabets* (subsidised even after the pogrom by the Government), the participation of the police in the outrages, and the sinister farce of the trial, are all well within the public recollection. The famous despatch said to have been sent by Plehve to the Governor of Bessarabia, urging him to meet the expected disorders with "admonitions" and not by the use of arms was one of the most ominous items in the count against the Government.

In the case of the later pogroms the evidence of official investigation is overwhelming. We see, *e.g.*, the Government agents organising terrorist leagues at Moscow and other centres. A document emanating from the Acting Governor of Kovno in May, 1905, and addressed to the Prefect of Police and all local chiefs of police, insinuates that the Jews are helping the operations of Japanese spies. In the printing-office of the General Staff of the military district of Odessa appeals are printed to the soldiers inciting them to an onslaught on the Jewish enemy. The Prefect Neidhardt posts up an inflammatory proclamation, which concludes with the words, "The disorders and strikes have caused a terrible increase in the price of all necessaries of life. Whose fault is all this? Make up your minds on this point, wise men." One of the extraordinary documents printed in the book is the official report of Councillor of State Makaroff to the Minister of the Interior, dated February 15th (28), 1906, in which he details the agitation for the extermination of the Jews set in motion by the Alexandrovsk Union of 17th October, at the instigation of Captain Boudogovsky, Deputy Superintendent of the Ekaterinoslav Gendarmerie. The activity of the local officials in the case of all the outbreaks of November, 1905, and the massacres at Bielostok and Siedlce are now matters of history; and M. Séménoff gives other instances less widely known.

But the local authorities have not been the only miscreants. Evidence is abundant and clear as to the guilt of higher powers. One need not go beyond the terrible facts narrated by Prince Urussoff in his famous speech to the Duma in which he revealed the existence of a clandestine printing press in the building of the political police department, under the direction of the gendarmerie officer, Komissaroff, and the Assistant Director of the department, Ratchkovsky. Komissaroff, it will be remembered, boasted that he was in a position to start a pogrom, when and how he was asked, "with ten, or ten thousand, men." A similar state of things existed in the official printing establishment of the prefect of St. Petersburg. Upon this official press were printed abominable proclamations in the name of the Union of the Russian People, and one of these (which called forth the semi-official intervention of the British Government) is reproduced in full by M. Séménoff.

The question is, to what extent were the Government themselves involved in these proceedings. It is here that one plunges into the tangled, noisome growths of Russian administration. For there is the nominal government, and there is the actual underground government of which Prince Urussoff spoke—the men "who are *maréchaux de logis* and police spies by their training and assassins by their convictions." Even members of the nominal government—men like Durnovo and Plehve—are tainted deep with suspicion (did not Durnovo explicitly assert that the miscreants, Kurloff and Neidhardt, had merely adapted themselves to the desires of the Government?), while the extraordinary statements of Mr. Wolf, printed at the head of this article, reveal, at least, a remarkable attitude on the part of the St. Petersburg Cabinet towards the pogrom as a mechanism of government. But it is mainly what may be called the semi-official government of Russia which created the pogroms. This consisted of Trepoff, Bogdanovitch, the General of the Black Hundreds, and some other elements, powerful but unknown—the same political aggregation which has only recently sterilised M. Stolypin's Relief Bill. The connection between this body and the local Jew-baiting disturbances is conclusively shown. We find the creatures of Trepoff in the Police Departments, men like Timofeieff, who connived at the pogrom preparations at Alexandrovsk, and Ratchkovsky, who presided, with Komissaroff, over the operations of the clandestine printing press which Prince Urussoff denounced. We see Ratchkovsky, whose conduct in regard to the events at Alexandrovsk was denounced in Makaroff's official account, acting as attaché to Trepoff when the latter was made Commandant of the Imperial Palace, and given a present of 75,000 roubles. We see Trepoff adding marginal notes to the proclamations which poured from the secret printing-press of the Prefect of St. Petersburg, and note in particular the proclamation urging the murder of Witte and the Jews, and bearing the inscription, "Passed for Printing, Trepoff." Again, we find Trepoff dictating a reactionary policy to the provincial authorities at the time of the famous Liberal Ukase of October, 1905. Heads of the provincial gendarmerie address reports to St. Petersburg stating that, in accordance with instructions received, incendiary proclamations had been distributed, and the desired effect on the lower orders had been obtained. An agent-provocateur arrested for throwing vitriol on a policeman, confesses to firing revolvers repeatedly in order to provoke pogroms, and adds that "General Trepoff always interceded in his favour." But it is needless to pursue these accumulated proofs any further. The book forms a grave indictment of Russian Administration.

*"The Russian Government and the Massacres" by E. Séménoff.—London: John Murray.

Naturalisation Activity.—The Spitalfields Naturalisation Society, at whose instigation a public meeting was held in February of last year, and whose proposal to send a deputation to the Home Secretary was not carried into effect, has drawn up a monster petition. The document, to which it is hoped many thousands of signatures will be appended, is addressed to Mr. Herbert Gladstone, and urges that the present cost of naturalisation is unnecessarily high, and that the absence of a knowledge of English does not necessarily imply ignorance, in view of the fact that most foreigners have been trained in their own languages. The petition asks for the fee to be reduced to the lowest possible medium. Copies can be signed at 117, Hanbury Street, E.

ON Tuesday, Mr. Leon Simon, B.A., lectured on "The Wandering of the Soul," to the North of London Junior Literary and Social Union. Mr. H. V. Claff presided.

MR. TOBIAS J. BONN and Councillor B. J. Friend have been appointed Land Tax Commissioners for Middlesex.

TENANTS' DEFENCE LEAGUE.—A Committee meeting was held on Monday, Mr. J. Skitten presiding. The deputation that had waited upon Mr. H. S. Lewis for the purpose of obtaining information for the benefit of the movement gave their report. Mr. M. L. Waldman, the Secretary, reported the conversation that had taken place between Dr. D. L. Thomas and himself. A resolution was carried to the effect that in the event of members having a difficulty in persuading their landlords to do their repairs, the League would, in all such cases, try to obtain a suitable house and workshop for such a member, where the landlord would carry out his obligations.

COUNCIL OF LEGAL EDUCATION.—The following are among those who have passed in the general examination of students of the Inns of Court:—Roman Law: Edgar Henry Cohen, Middle Temple, and John Edward Raphael, Lincoln's Inn, Class III. Constitutional Law and Legal History: Sidney Abrahams, Middle Temple, Class II; Israel Ginsberg; Gray's Inn. Marcus Hyman, Gray's Inn, and Charles Nathan Silver Zeffertt, Middle Temple, Class III. In the final examination, Solomon Horowitz, Inner Temple, passed in Class II.; and Isaac Nahon, Middle Temple, and Lazarus Tyfield, Inner Temple, in Class III.

EAST END SOCIAL CLUB FOR THE JEWISH DEAF.—Through the kindness of Mrs. Philip Falk, of De Vere Hotel, the members and their friends were entertained to tea at the above Club, 1c, Aldgate Avenue, last Saturday, after which an interesting series of animated photographs was given. Mrs. Philip Falk, accompanied by Mr. and Mrs. Salis Falk, was present. In the course of the evening one of the members presented Mrs. Falk with a bouquet, making a speech by means of manual signs. Miss Smart and Miss Davids, Hon. Secretary of the Club, assisted by Jewish and non-Jewish workers, carried out the arrangements.

PERSE SCHOOL, CAMBRIDGE.—At the recent examinations for scholarships at the several Colleges of Cambridge University, seven boys were entered as candidates. Of these four obtained scholarships and two obtained exhibitions. This is a remarkable achievement.

SOUTH HACKNEY SYNAGOGUE.—Mr. and Mrs. Lewis Abrahams have presented the synagogue with a handsome pair of silver bells and silver pointer, in celebration of the Barmitzvah of their son.

STOKE NEWINGTON JEWISH LITERARY SOCIETY.—On Saturday evening, Mr. Carl Stettauer read a paper on "Russia". The Rev. A. A. Green, Messrs. H. Goodman and M. Stephany and the Chairman (the Rev. Harris Cohen) took part in the discussion.

HAMMERSMITH JEWISH LITERARY SOCIETY.—Next Monday, the society will hold a literary meeting, when Mr. S. Gordon will read his story "The Riots." The meetings are held at the Synagogue Vestry Room, Brook Green, at 8 30.

JEWISH ATHLETIC ASSOCIATION.—Results of matches last Sunday:—2nd Division: Old Boys beat West Central Men, 2–1; Free School beat South London, 4–0. 3rd Division: Stepney drew with Brady Street, 1 goal each; Free School beat South London, 5–2; Hutchison House beat Victoria, 4-3. 4th Division: Brady Street drew with Stepney, 3 goals each; Victoria beat Hutchison, 7—0.

South Africa.

[FROM OUR CORRESPONDENTS.]

Johannesburg. The annual conference of South African Zionists was held during the visit of Herr David Wolffsohn, and delegates from all parts of the country attended. The President, Mr. Sam Goldreich, was in the Chair, and opened the conference with a stirring address. He welcomed the delegates to the conference, which he said acquired importance and dignity from the attendance of their chief. Through their earnestness, through their devotion to a common cause, they would manifest the honour which they desired to pay Herr Wolffsohn, the leader of the Zionist hosts in the diaspora.

Herr Wolffsohn, in reviewing the position of Jewry throughout the world, said that their state was one of unutterable horror. In Russia they had been made the scapegoats of the vilest system of oppression extant, and the result was murder, organised butchery and systematic attempts at annihilation. Despite Ministerial promises, the day of peace was, alas! as far off as ever. In other countries, with very few exceptions, such as Denmark, Holland and Italy, there was persecution in all its varied manifestations and gradations. Civilisation seemed to hold no remedy for the problem of the Jew. It seemed only to alter the methods of his torture. In free and enlightened England even, the Aliens Act was in full operation, and tragedies were enacted weekly. In spite of all, their martyred race were still the great optimists of the world. They were still the apostles of hope. The Zionist propaganda, while humanitarian, was part of something vaster; it was Messianic, bearing aloft the ideal of the brotherhood of man and the realisation of righteousness on earth. It was this which gave them courage and endowed them with boundless hope. The Hamans of the world might continue to proclaim: "There is a strange people amongst us, let us exterminate them." Others bade them to be as though they were not among the nations, to assimilate with them; but the Jews knew their duty. They would remember their past and live. Herr Wolffsohn then reviewed the work of the Zionist Organisation in its several branches. Almost the first in importance, he said, was the National Fund, by which the contributions of millions were to be utilised for the purchase of land in Palestine. One of the activities of this Fund was the Golden Book, in which the memory of the workers were recorded, many homes of this Continent being decorated with the certificate of such inscription. The National Fund Committee had appointed a Commissioner for South Africa in the person of one the most active of their members, Mr. Leopold Kessler. Another branch of their work sought to increase the prosperity of the agricultural colonists in Palestine, to improve the fertility of the land, and to increase the humidity of the climate by the planting of olive-trees. There were still many in South Africa who had not yet assisted in that work. The Bezalel, the art and technical school under Professor Boris Shatz, was busy teaching handicrafts to the inhabitants of Jerusalem. Its beneficial effects, in re-creating the self-respect of the Palestinean Jews, pauperised by the Chaluka system, as well as its practical bearing on the industries in the Holy Land, were of incalculable importance. The funds for carrying out this work were sufficient, and all the articles made, such as carpets, leather-work, pottery, etc., were finding a ready sale. It was to be hoped that private enterprise would assist this work and thus increase the beneficial results foreseen by those who had planned the Bezalel. The agricultural school, erected for the orphans of the Russian massacres, would provide a home for these unfortunate creatures and materially increase the number of agricultural and technical workers in Palestine. They would be trained to love the land of their fathers, and to live by primary industries. The large and growing number of agriculturists and manufacturers in Palestine had been greatly helped by the financial work of the Anglo-Palestine branch. It was a commercial and not a philanthropic institution, but its work had not yet been fully appreciated in South Africa, and no efforts had yet been made to increase its working capital by the sale of shares there. Professor Warburg, a member of the Central Committee, had been busy for a number of years in formulating commercial plans for Palestine, and these had taken definite form in the Palestine Industrial Syndicate. It was proposed to handle fruit culture, sheep farming, distilling, motor and other transport, fishing, mining, cement and other manufacturing concerns, and in that connection they were forming a subsidiary Palestine Syndicate in South Africa, to act in conjunction with Professor Warburg's syndicate, and to take part in such work as their experience suggested would be profitable. Professor Warburg's report, entitled "Palestine Questions," had been translated by Mr. Lennox Loewe, and issued throughout South Africa and Australasia. He then discussed the condition of Jews in South Africa. Although they were free and were good citizens and had demonstrated their patiotism they could well ask the question whether they were loved. There, as everywhere, eternal vigilance was the price they had to pay for safety. They were greatly interested in the advance and prosperity of every part of South Africa. They, therefore, desired to have the politics of these states discussed in an amicable manner, and not on vindictive racial lines, which must lead to a perpetuation of bitterness. The personality of the candidates for public suffrage should be carefully examined, and no matter what his party or his standing might be, they should oppose anyone if he were a known anti-Semite. They should always bear in mind that a Jew-hater was morally and mentally unfit to legislate or to govern. With respect to Jewish education, they could not give it too much importance, and one of the methods suggested for providing this for those children living on scattered farms and remote townships where Jewish schools did not exist, was by means of correspondence classes. The Secretary of the American Federation, Dr. Leo Magnus, was busy with this work on their behalf, and they hoped before long to initiate this method in South Africa. One of the great necessities of this country has been a travelling organiser, and although the societies at their last conference had agreed to provide the necessary funds, this had not yet been done, and their propaganda had in consequence been greatly hampered. He was of opinion that the Zionist influence was for the greatest possible benefit and he hoped that the next Conference, which should be held in some other town in South Africa, would be as effective in arousing the enthusiasm of our people as those held in Johannesburg had been. They were often twitted with being dreamers, but though they were dreamers, they were also workers, and cheerful workers, engaged in grappling with the greatest repatriation scheme of all times. They were workers for an aim which would not only benefit the Jew, but which would also be of inestimable value to all the earth. They did not escape the ordinary vicissitudes, but they hoped for the best, though prepared for the worst, and took things as they came. They worked with increasing energy, because they were determined, God willing, to witness with their own eyes the redemption of Israel.

During his stay in Johannesburg, Herr Wolffsohn visited the Jewish Orphanage and expressed himself as highly delighted with the work of the Matron, Miss E. Lowenstark, in providing a real Jewish home life for the poor orphans under her charge, and said that the institution would do credit to any community.

A benefit performance at His Majesty's Theatre in aid of the Talmud Torah, has realised about £80. Through the kindness of Sir Willian Van Hulsteyn and Mr. E. Friedlander, the Jewish cadets witnessed the performance.

Durban. The Zionist Associstion has, as a direct result of Herr Wolffsohn's visit, been entirely reorganised. At a general meeting, held on December 16th, the following were elected:—Messrs. L. Goldberg, President; P. Wartski, Vice-President; the Rev. A. Levy, Treasurer; Mr. H. Patz, Secretary; Messrs. B. Smolensky, L. Hammerstein, W. Senier, H. Ellis, S. Abrahams, S. Bass and J. Samuels, Committee.

A concert and dance were given in the Masonic Hall on December 20th, in aid of the funds of the Hebrew Congregation, which, as a result, will benefit considerably.

Worcester, Cape Colony. At a meeting of the Bnei Ubenoth Society held on December 16th, at the Zionist Hall, Mr. M. Windisch in the Chair, the following were elected: Messrs. L. Goldberg, President; L. Moffson, Vice-President; M. Windisch, Treasurer; N. Cohen, P. Asrvow, W. Leader and J. Zegor, Committee; G. Rubenstein and J. Lipschitz, Auditors; Miss F. N. Jacobson, Secretary; Mr. H. Silk, Assistant Secretary.

East London. In addition to the gentlemen previously named, the speakers at the Ito meeting held recently in this town, included Mr. G. G. Deal, President of the Hebrew Congregation, and Mr. D. Davidson.

BRITISH EAST AFRICA.

The Jewish residents at Nairobi have become sufficiently numerous to form a congregation.

CANADA.

The Forty-third Annual Report of the Baron de Hirsch Institute and Hebrew Benevolent Society in Montreal mentions the visit to that city last April of Mr. Osmond E. d'Avigdor-Goldsmid and the arrangement made with him concerning the care of, and assistance to be given to, immigrants. During the five months that the arrangement was in operation, 356 persons were dealt with at a cost of 3,241 dols. During the year the Labour Bureau distributed 3,665 persons throughout the Dominion. The day school was attended by 453 boys and 335 girls, mostly natives of Russia and Roumania.

HERR EDUARD BERNSTEIN the well known Socialist member of the German Reichstag contributes to the "Annual of the Co-operative Wholesale Societies," an article on the "Aims and Ideals of the German Workers."

AN enjoyable concert followed by a dance was given on Saturday evening by Miss Boas at her house "Cliftonville," 98 and 100, Sutherland Avenue. The guests numbered about 100.

THE Queen has written Miss Hélène Gingold, accepting a copy of her poetic tragedy, "Abelard and Heloise."

THE Princess of Wales has graciously accepted, for Princess Mary, a copy of Miss Bella Sidney Woolf's new book, "Dear Sweet Anne."

MR. M. J. LANDA contributed an article, "Chinatown: A Visit to Liverpool' Opium Houses," to last Friday's *Daily News.*

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Jews and Folk-Lore.

AN INTERVIEW FOR THE *JEWISH CHRONICLE* WITH THE HAHAM.

The election of the Haham, Dr. Gaster, to fill the position of President of the Folk-lore Society during the ensuing year is an event of no small importance to the Jewish community. It is a sign of the times that a society so essent.ally English should offer this high position to a Jewish minister of foreign birth. Dr. Gaster succeeds Englsh scholars of such eminence as Lord Avebury, S.r E. W. Brabrook, Edward Clodd, Dr. Frazer, Andrew Lang, Professor Sayce, Professor Tylor, Professor Rhys, Dr. Rouse, Alfred Nutt, Dr. Haddon, and he is, we believe, the only Jew in the world who has occupied such a position. To a large section of the community it will probably come as a surprise that Dr. Gaster should add to his many other distinctions that of being one of the world-famed authorities in Folk-lore. Had he done nothing else, h.s numerous articles and lectures on this subject in many languages would suffice to place him in the front rank of scholars. His activities in this department recall those of the Hebrew sage of old, Johanan ben Zakkai, of whom the Talmud relates that "he did not leave out of the circle of his studies the speech of angels, of demons, and of trees, the fables of foxes, and the fables of the washer-men."

He has given some twenty-five years of study to this subject, and has been connected with all the great folk-lorists of his time—Liebrecht, Köhler, Pitré, Ancona, Vesselofsky, and men of that stamp. Some of the first articles that made him famous were his "Quellenkunde deutscher Sagen and Märchen," in *Germania*, and his "Beiträge zur vergleichenden Sagen und Märchen," in the *Monatsschrift* of Graetz. These articles were followed up by researches into the history of Roumanian folk-lore. The researches created an immense sensation among scholars, as well they might, for they were monumental. Having discovered a considerable number of new texts, he arranged them, and traced them to their sources. The whole romantic literature, the literature of fable and myth, and the wide field of Biblical and apocryphal legends, fairy tales, ballads and songs, the literature of superstitions, customs, charms and mysteries—all these things were studied in a new light, and their mutual interdependence was explained for the first time. Dr. Gaster has shown that all this literature was practically international, that each nation had in turn borrowed it from, and lent it to, others, and that these legends were a late reflex of Jewish post-Biblical, legendary lore. And thus he led up to a daring conclusion—a conclusion which formed the basis of the first paper he read before the Folk-lore Society in England. But it is time that I let Dr. Gaster speak for himself.

The Modern Origin of Fairy Tales.

What was the theory you put forward in that paper? I asked.

"I suggested that all fairy tales consist of two parts, substance and secondary matter, or skeleton and clothing. The substance travels from country to country, but it is clothed in each country by local accessories. Fairy tales and legendary lore are therefore both national and international. Hence by a process of eliminating the international we reach the residue, which represents the specific mentality and poetical conceptions of each nation. You must distinguish between a fairy tale and a romance or legend. A fairy tale is a story of the marvellous stated in the most general terms possible. As soon as it is localised or connected with some definite person, it becomes a legend or a romance."

"Romances, as you know, are so styled because they were originally recited in the Romance language. In the middle of the twelfth century there arose a new kind of epical literature, which conquered all Europe and brought about a change in its social life. This change resulted from the spirit of refined chivalry which it breathed, and the marvellous adventures of knighthood which it related. Instead of fighting against infidels and Saracens, the heroes in the new Epics fought against giants and dwarfs. Fairies, and all that is akin to them, appeared in Europe for the first time, along with the fantastic worship of women; and that was the commencement of romantic fiction. The chief characters of these new epics were not historical personages rooted in the soil, or in the memory of the nation. They belonged to the whole world, and represented the ideal characteristics of what was considered in those days to be a hero or a knight. King Arthur and his Knights of the Round Table figured largely in such stories. Another class of story centred in the religious ideal, and produced that cycle of legends which deal with the Holy Grail and the search after it."

Jewish Origin of the Arthurian Legend.

It is your opinion that the Arthur.an legend has a Jewish origin?

"Yes, if we consider Biblical origins as Jewish. Classical literature survived in the early m.ddle ages only as vague reminiscences, these were joined with local traditions to Biblical stories and apocryphal legends. King David and his deeds are one of the models after which Arthur and his deeds are shaped. In the lecture I del.vered on 'Jewish Sources of English Romances,' in connection with the Anglo-Jewish Historical Exhibition of 1887, I pointed out some remarkable parallels. The distinguishing character.stics of Arthur in the new kind of med.æval romance is that he fights against giants, that he is surrounded by knights, who undertake the same chivalrous contests as he, that their number is forty-two sitting around his 'Table Ronde.' A miraculous sword of Arthur is also mentioned. At the death of Arthur that sword is taken away by invisible hands.

"Now, the history of King David, as related in the Second Book of Samuel, is full of parallels to Arthur. David's renown begins with his fight against the giant Goliath, who is the prototype of all the giants in the romances of the Middle Ages. They belong always to the army of the heathen, provoke the faithful knights, and are conquered by them. Important :n this connection is the number of David's court when compared with the number of the Knights of the Round Table. They are the famous forty-two to whom Arthur resorts on occasions of danger, and each of whom has a special accomplishment in wielding the spear or handling the sword. Now the explanation of this number is to be found in the Bible. If you glance at chapter xxiii. in the Second Book of Samuel, and again at chapter xi. in the First Book of Chronicles, you will find a list of the mighty men of David, and their number varies between forty and forty-five.

"Again, in the history of Arthur, we find two further episodes resembling two episodes in the life of David. The one is the provocation of Lucius Tiberius—a fictitious name—his haughty demeanour, his war against Arthur, and his defeat, which seems to be only an adaptation, in English form, of the war between David and Hanun, the King of the Ammonites, who haughtily had provoked David, treating disrespectfully his messengers. The other episode treats of the rebellion of Mordred, the nephew of Arthur, against his uncle, and is a copy of the rebellion of Absalom against his father, David. Both rebels were afterwards routed in battle. Jewish legend speaks of a miraculous sword, belonging not to David, but to his chief captain, Joab, akin to the Calibur of Arthur; likewise a mysterious hand grasps the keys of the Temple after its destruction, like the mysterious hand which took back that sword of Calibur."

THE REV. DR GASTER.

Can you explain how the romantic literature came to base itself on Biblical stories?

"I find the explanation of this phenomenon in the occupation of the authors of the prose romances. The prose romance came first, and the poem afterwards. That is to say, the story is first written down by a mediæval chronicler, and then taken up by the *trouvère* and versified, as it is to be sung before the barons at the festive board, and later on, when it has become a popular tale or shorter ballad, among the lower bourgeoisie. The art of writing was in that early period known to but few. The little knowledge which the Middle Ages possessed was almost a monopoly of the clergy. The clerk, as the name denotes, was in most cases a cleric. The historiographers and chroniclers were, as a rule, monks and priests, and they wrote as often as not for the special edification of those readers and for the praise and honour of those places with which they stood in close contact. Every clever writer would enhance and extol the virtues of his specia saint, and of the church devoted to the memory of that saint. His miracles would be retailed to a believing and loving public, almost to the exclusion of any other saint, and the worship of the local shrine was thus continued from olden times in a new setting. The clerical authors drew their inspirat.on from the religious literature with which they lived in daily touch. They saw things wholely and solely through the glasses of ancient legendary lore, and could not find greater praise for their own saints and heroes than to liken them to those that shone from the old books they so much revered, and whose doings seemed to them the acme of human and divine achievement.

The Legend of Merlin.

"The legend of Merlin, as I have shown in a paper I read a year ago before the Folk-lore Soc.ety, has a similar Biblical and therefore Jewish origin. Our earliest authority for it is the Chronicle of Geoffrey of Monmouth. Vortigern, King of Britain, determines to erect an impregnable castle, in which he might defy all attempts of his enemies. Having made this decision, he fixes on a spot on Salisbury Plain, traces out the plan of the fortifications, sends for artificers, carpenters and stone-masons, and collects all the materials requisite for building. But the whole of these disappear in one night. Materials are procured a second and third time, and again vanish. Vortigern enquires of his wise men the cause of this opposition to his undertaking. They reply: 'You must find a child born without a father, put him to death, and sprinkle with his blood the ground on which the citadel is to be bu:lt, or you will never accomplish your purpose.' So the king sends messengers throughout Britain to search for a child born without a father. Some of them come upon a party of boys playing at ball. They are quarrelling, and one of them says to the other: 'O boy without a father, no good will ever happen to you.' Upon this the messengers draw their swords, conceiving they have found the object of their quest. But Merlin—for he is the boy—after rebuking his companions for his indiscretion, runs to the messengers, and, to their great astonishment, tells them the whole circumstance of their mission assuring them at the same time that Vortigern's wise men are fools, for all the blood in his veins would not contribute to the solidity of the proposed castle. He then conducts them to his mother, who tells them the history of his miraculous birth.

"Merlin was seven years old when he was met by these messengers, who decided to bring him alive to Vortigern. The journey lasted three days, and every day added to their admiration for their young companion. They passed the first night in a market town, the streets of which

were crowded with merchants, and here Merlin burst into a sudden fit of laughter. On being questioned as to the cause of his mirth, he pointed out to the messengers a young man who was bargaining for a pair of shoes with uncommon earnestness, and said: 'See you not that young man that has shoon bought, and strong leather to mind them? He thinks he will live them to wear, but, by my soul, I dare well swear he will be dead before he enters his gate.' The event immediately followed the prediction. On being introduced to Vortigern, Merlin asks permission of the King to question his astronomers as to the cause of the destruction of the castle. If they cannot tell him, he is to do with them as they thought to do with him. They are unable to explain it, but Merlin proceeds to tell Vortigern that immediately below the soil are two deep pools of water, below the water two huge stones, and below the stones two enormous serpents, the one white as milk, the other red as fire. They sleep during the day, but regularly quarrel at night, and by their efforts to destroy each other occasion an earthquake which demolishes the building. Merlin orders the workmen to dig away the earth. The water is soon discovered and drawn away. Two stones are found at the bottom, which, on being removed, exhibit the tremendous serpents that look like fiends of hell. The struggle between the two begins, and ends with the victory of the white serpent. Merlin explains the symbolical meaning of this fight, and this forms his famous prophecy in the eighth book of Geoffrey of Monmouth's History."

Its Jewish Origin.

"I have shown that for the origin of this legend we must go back to the cycle of stories of King Solomon and Asmodeus. The history of Jovinian in the *Gesta Romanorum*, compiled in the thirteenth century, shows us that this cycle of stories had already reached Europe some time before, and had become completely assimilated by the writers of the Middle Ages. The differences between the oldest version of the Solomon story and that of Geoffrey show unmistakably that the form only reached Geoffrey after it had undergone many a change. Only after the belief in the Incubus had taken deep root in the minds of the people could such an origin as that of Merlin be believed in. In a former stage another origin would be ascribed to the wonderful child. One of the intermediary stages is to be found in the apocryphal history of Jesus ben Sira. Nearly every incident in the legend of Merlin is to be found there. Sira speaks to his mother immediately after birth. His wisdom spreads far and wide, and excites the envy and animosity of the astrologers and magicians at the court of Nebuchadnezzar. They decide on his destruction, and induce the King to send armed messengers after him. They find him and bring him to the King. He is then seven years old. At the court he easily discomfits his adversaries, and instead of their causing his death, he causes theirs.

"In this legend we have a modified version of an older story, in which the principal actors are King Solomon and a demon. In the old Solomon version, the King is anxious to build the Temple, but must not use any iron for cutting the stones. The only person that can help him is the king of the demons, Asmodeus, whom his general captures by a clever trick and brings to Solomon. On his way to the King the demon meets a bridal pair, and he weeps; he sees a wizard prophesying, and he laughs; he sees a man bargaining for a pair of shoes, and he laughs again. When asked to explain his conduct he gives the sort of answers with which we are already familiar."

How do you think that a legend like this found its way to England?

"No doubt in one of those collections of religious legends and tales which formed the library of the cloister. Such a work, for instance, as the *Elucidarium*, a curious mediæval hand-book of the science of the day, in which the fight of dragons is given as the cause of the earthquakes. Then there was the apocryphal addition to the book of Esther, a work with which every mediæval priest would be familiar, which contains the famous dream of Mordecai, on which much of the legend is founded. These tales and legends were, of course, known to learned Jews who lived in this country before the Expulsion, and it is not impossible that some pre-Expulsion Rabbi in England—as was the case in France—may have had intercourse with the Christian clergy, to whom he revealed some of these treasures of Jewish folk-lore."

"The Chronicles of Jerahmeel."

We talked of many matters relating to Jewish and other legendary lore, and then our conversation drifted to some of Dr. Gaster's chief writings. One of the annual reports of Judith Montefiore College contains the first instalment of a work on "The Legends of the Rabbis," which Dr. Gaster hopes one day to complete. And there is his famous "Chronicles of Jerahmeel," published by the Orient Translation Fund, in the preface to which he surveys—and it is the first time that this has been done—the entire field of Biblical and Midrashic legends, laying bare the sources of the *Sepher Hayashar*, and recovering portions of the Hebrew versions of the Book of Jubilees and the Book of Enoch. Tracing these legends through the literature of the Christian and Mohamedan world, he shows that they have influenced Greek and Slavonic tradition, the literature of the "historiated" Bible, and hence the development of Christian art. Dr. Gaster may be said to have started his literary career in England with a paper read before the Society of Archæology on "The Apocalypse of Abraham." A brief article which he wrote in the *Journal of the Royal Asiatic Society*, on the relation between the Legends of Saints and the Buddhist Jatakas, has formed the starting-point of a new series of studies on this subject. The Ilchester Lectures on Greeko-Slavonic Literature, which he delivered at Oxford — whither his Continental reputation had preceded him—in 1887, bore on the same theme—the transmission of legends of a literary character from one nation to another. At the same time he showed the important rôle which the so-called heretical sects have played in the dissemination of legendary literature through Europe—commencing with the Paulicians in Asia Minor and Thracia, continuing with the Bogomils and Cathars, then following up with the Albigenses in the South of France, till we reach the Anabaptists and the pre-Adamites. To Caix's Memorial Volume, Dr. Gaster has contributed a study of the Greek, Italian and Roumanian versions of the "Miracles of Nôtre Dame." In Ascoli's *Archivio* he published the Ruman Physiologus. Dr. Gaster is the only Jew who has lectured at the Bucharest Athenæum, and the paper which he read before that body on the Roumanian Apocrypha created no small sensation.

But I must not forget to make mention of his "Sword of Moses," the oldest book on magic known, which Dr. Gaster discovered in a unique manuscript, and published as a dedication volume to Professor Steinschneider, on his eightieth birthday. This work had been lost for a thousand years. The only reference to it was to be found in a letter which Hai Gaon addressed to the people of Kairouan, and in which he quoted the first line. Dr. Gaster happened to receive a few loose leaves from Nisibis, and, turning them over, he came upon some remarkable forms of conjuration connected with which was the name of Moses. It struck him that this might be the long-lost "Sword of Moses." On his supposition proving correct, he published a treatise on the subject in which he showed the close relation in which this "ancient book of magic" stands to the magical papyri discovered in Egypt. Dr. Gaster possesses the largest printed and manuscript collection of mediæval *Maasiyot*, or Jewish folk-stories, each of which he has traced to its origin, and if opportunity favours, we may expect a work from him on this fascinating topic.

The Importance of Folk-Lore.

"Why have I interested myself in this branch of study?" you ask. "Because it is in folk-lore that the true soul of man reveals itself. In these fairy stories and legends you may discern the poetic aspirations of the world, the projection of the hopes of mankind into the realms of futurity. We are all searching for, and trying to find, the truth, and all that is beautiful is true. And these stories are valuable for the element of comfort which they contain. They take people out of themselves. We dream ourselves for a time into wonderland, and all our sordid troubles disappear at the touch of the magician's wand. What is alchemy but an effort to find the elixir of life? These stories often teach a moral lesson. They tell how greed is punished, and justice triumphs in the end. And the study of them brings into prominence the unity of the human race. What pleases one nation pleases another. It is literature which breaks down all artificial barriers between man and man. In past times there were no novels, so people fed their imagination on such stories. The minstrels told tales, the clerk told his Bible, the monk his legends of saints. And the interesting feature for us is that so many romances and tales, fables and apologues, legends and exempla were either of Jewish origin, or were disseminated by Jews, who imported them from the East and translated them into European tongues. Such are the Fables of Bidpai, the *Kalilah-ve-Dimnah*, the Barlaam Legends, the Legend of Alexander, the History of Aristotle, and the *Gesta Romanorum*.

"My interest in the English Folk-lore Society dates from a time when I was lecturing at the Bucharest University, some twenty-five years ago. Sir William White, who was then the English Minister at Bucharest, was interested in some of the same studies as I was then pursuing with reference to Gipsy language and folk-lore. We got into conversation on the literature of proverbs, and he asked me to find for him some parallels to Macgregor's Scotch collection of proverbs. I did so, and when Sir William, after a visit to England, returned to Bucharest, he brought me as a present an early volume of the Transactions of the Folk-lore Society."

English Zionist Federation.

[COMMUNICATED.]

The arrangements for the holding of the annual conference of the English Zionist Federation, which will take place at the Windsor Rooms of the Grand Hotel, Birmingham, on Sunday, February 3rd, are nearing completion. From the number of delegates announced so far, it promises to be the best-attended Conference ever held by the Federation.

Considerable improvement amongst Zionist Societies in all parts of the country has lately taken place, and in all Zionist centres a spirit of greater activity seems to prevail.

Shekolim have sold satisfactorily so far, and though the actual Shekel-day has passed, societies are still energetically continuing the sale.

A further remittance of £25, on account, has been made to the Actions Committee.

Jewish Territorial Organisation.

The *Jewish Comment* (Baltimore), dealing with the movement for diverting the Jewish immigration in America, states that "there was at one time a proposition to buy up a large area of a sparsely-settled Western State, and, by abundant colonisation, make some kind of local autonomy possible; but," it adds, "Americans did not take to the plan, and, we believe, it has been dropped. Canada returned the same answer to a like proposal."

The Ito Emigration Regulation Department.

With reference to certain statements made by Mr. N. S. Joseph in a recent interview with a Press representative, Mr. Zangwill asks us to state that it is perfectly true he did not invite Mr. Joseph to join the Committee of the new department. Mr. Joseph's willingness to join in the new project, if it were organised on an absolutely independent basis, was conveyed to Mr. Zangwill by Mr. Joseph's coadjutor, Mr. Stettauer, before the mass meeting of the 30th December, and Mr. Zangwill, in the interests of Jewish unity, accepted with pleasure what he regarded as Mr. Joseph's adhesion. Subsequently it appeared that there had been a misunderstanding, Mr. Joseph having contemplated adhesion subject only to the approval of the general outline of the scheme, and to the management being absolutely apart from the Ito. A friendly interview has since taken place between Mr. Zangwill and Mr. Joseph, in the course of which it was found that differences of policy and point of view made it desirable that the negotiation for Mr. Joseph's official co-operation should be discontinued, Mr. Joseph, however, expressing his best wishes for the success of the proposed emigration project.

[COMMUNICATED.]

On January 6th a largely attended public meeting was held at Basle, where, after Mr. Ginsburg, a civil engineer from Zurich and Secretary of the Swiss Ito Federation, had delivered an address, it was formally resolved to establish a local Ito Organisation, which immediately received numerous adherents. The following officers have been elected: Edward Dortort, President; A. Weingarten, Secretary; Joseph Weiss, Treasurer; Messrs. Breginski, Meisner, Leon Bornstein and B. Reinowicz, Committeemen and Auditors.

An audience of nearly 1,200 Jews assembled at a meeting of the Jewish Socialist Territorialist Society in the Old City Hall, Pittsburg, to hear an address by Dr. A. Garber of Cleveland, who defined the object of the Territorial movement as colonisation and emigration in some hitherto unsettled portion of the earth. After the address, which was received with enthusiasm, the evening was brought to a conclusion by an entertainment including a reading by Sholem Aleichem.

A new branch has been established at Byezhitsa, in the Government of Orel (Russia); new branches have also been established in Paris and Berlin. A second younger generation Branch is being formed at Yeletz, and a branch is being organised at Borisog'ebsk.

An Information Bureau for Jewish emigrants has been started in Kieff by the local Itoists.

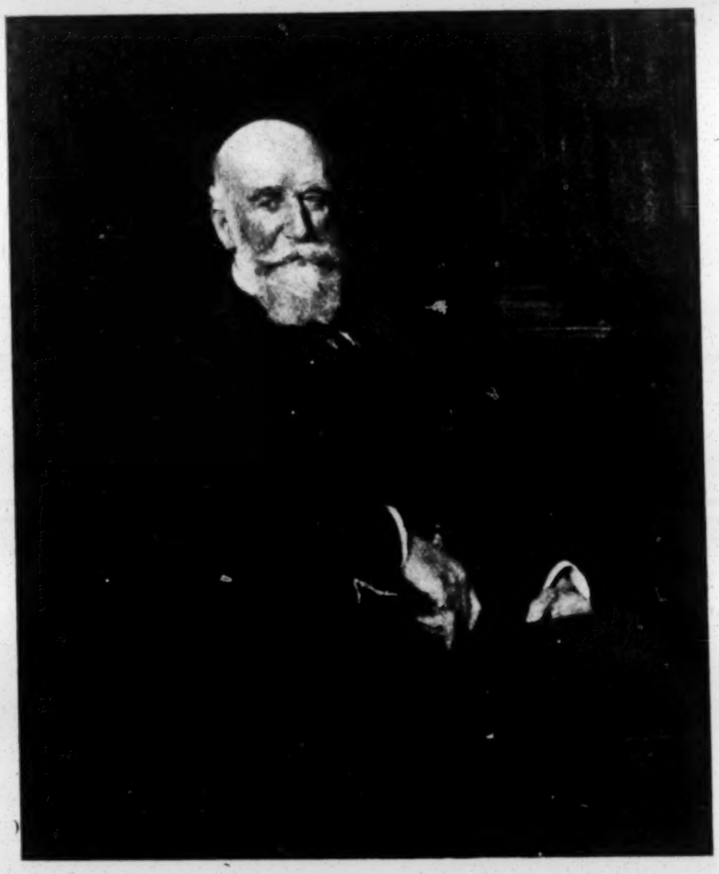
Young Generation of Israel Branch.—**Mr. J. Kappelowitz delivered a lecture before the members on "Why I as a Zionist support the Ito." Mr. J. Clarkham presided. The following took part in the discussion: Messrs. S. Goodman, A. Freedman, M. Sugar and the Chairman.**

Presentation to Mr. Henry Lucas.

PUBLIC DINNER.

In recognition of his services to the United Synagogue, the past and present members of the Council presented Mr. Henry Lucas, Vice-President, with a portrait of himself, at a dinner held on Tuesday, at the Hotel Great Central. The picture is the work of Mr. Solomon J. Solomon, R.A., and is to be hung in the Council Chamber of the United Synagogue at Hallam Street, a replica having been presented to Mr. and Mrs. Lucas personally. At the dinner, Lord Rothschild presided. There were also present:—

Mr. and Mrs. Henry Lucas, Mr. N. S. Lucas and Miss Lucas, Sir Benjamin L. Cohen, Dr. and Mrs. Friedlander, Mr. Hyman A. Abrahams and Miss Abrahams, Mr. and Mrs. H. P. Arnholz, Mr. P. Barnett and Miss Barnett, Mr. and Mrs. George Bendon, Mr. W. Benscher and Miss Benscher, Mr. and Mrs. J. Birn, Mr. and Mrs. A. L. Birnstingl, Mr. and Mrs. Leonard L. Cohen, Mr. and Mrs. Morris Cohen, Mr. and Mrs. Felix A. Davis, Mr. and Mrs. B. S. Ellis, Mr. and Mrs. H. Friedlander, Mr. and Mrs. B. J. Friend, Mr. J. Goldhill and Miss Goldhill, Mr. and Mrs. L. J. Greenberg, Mr. and Mrs. S. Japhet, Mr. and Mrs. L. Joseph, Mr. and Mrs. B. Koppel, Mr. and Mrs. W. T. Leviansky, Mr. and Mrs. Abraham Levy, Mr. and Mrs. J. M. Levy, Mr. and Mrs. Lewis Levy, Mr. and Mrs. J. M. Lissack, Mr. and Mrs. F. I. Lyons, Mr. and Mrs. J. Maizels, Mr. and Mrs. N. Mayer, Mr. and Mrs. J. Meller, Mr. and Mrs. H. D. Moss, Mr. and Mrs. S. J. Phillips, Mr. and Mr. Nelson Samuel, Mr. and Mrs. S. Sasserath, Mr. and Mrs. J. H. Solomon, Mr. and Mrs. Lewis Solomon, Mr. Arthur Sonnenthal and Miss Sonnenthal, Mr. and Mrs. Carl Stettauer, Mr. and Mrs. A. Stiebel, Mr. and Mrs. J. Trenner, Mr. Albert M. Woolf and Miss Woolf, Dr. Klein, Messrs. S. Barnett, B. Birnbaum, I. Bloomfield, H. B. Cohen, J. Cohn, Louis Davidson, E. P. Davis, M. Duparc, Ernest L. Franklin, Fred S. Franklin, G. Heftel, H. Goodman, S. S. Hyam, Asher Isaacs, David L. Jacob, Lawrance Jacob, Albert H. Jessel, K.C., W. Lazarus, M. H. Marks, D. Moses, Mark Moses, L. M. Myers, L. A. Nathan, P. Ornstien, A. B. Salmen, B. Samuel, J. A. Samuel, S. J. Shonman, M. Spiegel, M. A. Spielmann, Adolph Tuck, Gustave Tuck, A. H. Valentine, C. Van Biema, Harris Woolf and L. Zachariah.


Mr. HENRY LUCAS

Grace before and after dinner was said by Mr. ABRAHAM LEVY.

The CHAIRMAN, in proposing the health of His Majesty the King, said: This toast requires no speech, and I am sure that wherever Englishmen and Englishwomen meet, the toast will nowhere be more cordially drunk and enthusiastically received than in an assembly like the present one, for all those of our persuasion know that His Majesty takes the deepest interest in the welfare of all his subjects, and is most eager in the cause of religious liberty.

The CHAIRMAN then said: The next toast is Her Majesty the Queen and the other members of the Royal Family. The Queen has endeared herself to her subjects, and distinguished herself like all the members of her illustrious house in the interest she has displayed in the welfare of the poor and all charitable institutions. His Royal Highness the Prince of Wales has been round the world and made himself acquainted with his future subjects. We know the prominent part he takes in the Hospital Fund, and the good he does thereby. I give you the health of the Queen and the other members of the Royal Family.

The loyal toasts having been heartily honoured,

The CHAIRMAN said: I rise now to propose the toast of the evening. (Applause.) It is a great honour to me that my colleagues on the Council and numerous members of the community, should have selected me to say a few words on this happy and auspicious ocasioen, but I confess that I am rather puzzled as to how exactly I should begin my address. It is a very simple thing for me, Mr. Lucas, to wish you and your excellent wife a long life of continued health and happiness, surrounded by your children. The event we celebrate to-night is not a unique event in the history of the Jewish community of London. It is a common virtue of that community to recognise the good that has been done by one of its members, and to try and commemorate it. (Hear, hear.) On this occasion in recognising the long life of assiduous and unselfish devotion that Mr. Lucas has given to the community—(cheers)—members of the Council and some old friends and colleagues have subscribed to have a portrait of Mr. Lucas painted. It is true that they have had a very selfish motive, inasmuch as they have thought of the adornment of the Council Chamber, where the picture will be placed, but they have had a smaller copy of the picture made, which I hope Mrs. Lucas will accept, and will not consider it unworthy of a place in her home. (Cheers.) There is to-night a large and representative assembly here, but I doubt very much if many, I may say if any, of you realise what the Council of the United Synagogue is, what it does, what it represents, what burdens are thrown on the shoulders of the members of that Council, and how that august body originated. When those of the Jewish persuasion first came to this country, they lived almost entirely in the East End of London, and their civil course of life as citizens, was regulated by the laws of the land, but there was no interference with the arrangements they made for public worship, and the carrying on of the principles of the Jewish faith. Thus, one, two, three or more synagogues sprung up in close neighbourhood to one another in the East End of London. There was the ancient synagogue of the Portuguese Jews in Bevis Marks, there was the Great Synagogue, there was the New Synagogue, with which the family of Mr. Lucas was closely identified, and there was the Hambro Synagogue. When the migration of certain numbers of Jews took place from the East End to the West End, the members of the Great Synagogue, the New Synagogue, and the Hambro Synagogue erected synagogues in the West End. These Synagogues were the property of the East End Synagogues, and it was felt by the leading Jews at that time, by those who had the interests of the community at heart that it would be much better for the Jews in general, and for Judaism, if some body were constituted that could manage all these new synagogues, and thus the Council of the United Synagogue arose. In those days, it was comparatively a small affair. There was a very small number of synagogues compared with the sixteen constituents to-day, and although there were stormy discussions in those days and difficulties to be overcome, the duty of the United Synagogue, the burdens which fell on its shoulders were much smaller than now. Not only have you a large number of synagogues, and an increasing number, but you have all the charitable institutions connected with the synagogue. You have the questio of cheap marriages and free burials, of supplying the poorer members of the community with motzas at Passover, questions connected with the provision of kosher meat, the Visitation Society, the subscriptions to the Board of Guardians and to Jews' College, and a great many other burdens which are continually thrown on the Council of the United Synagogue. These burdens are great, not only on account of the administration, not only because a great many interests have to be looked after and consulted, but because the Council of the United Synagogue by its peculiar formation cannot appeal to the purses of the charitable. The Council for its revenue has to rely upon the taxes it imposes, and these taxes are always more or less unpopular. Those who pay them, think they get very little for their money. (Laughter.) An organisation like the Council of the United Synagogue cannot appeal to any particular emotion of passing moment. When a Beth Hamidrash is founded in the East End of London, and a library of ancient and modern books is provided for those of our coreligionists who wish to study and read there, when lecturers have to be paid, the majority of the community think that the Treasurer of the Council can easily defray the costs from taxation. In the management of all this work, Mr. Lucas has taken a prominent part. (Cheers.) He identifies himself with every detail of that work. He has always been indefatigable in the Council Chamber, and when the work of the synagogue did not take place in the Council Chamber, Mr. Lucas was foremost in executing that work, and never grudged the trouble and time it took him. (Hear, hear.) I have mentioned that the activities of the Council, like those of a great many other bodies of that kind, are somewhat limited by want of funds. An occasion may arise in the near future, which while giving rise to some heart-burning, will supply the Council of the United Synagogue with funds. I mention this without authority. I refer to the action the Council may feel disposed to take with respect to the New Synagogue. That synagogue stands on a very valuable piece of ground. It is one of those synagogues which has outlived its congregation. It is in close proximity to the Great and Portuguese Synagogues, and the land on which it stands is certainly worth the greater portion of £100,000. If the New Synagogue were disposed of and the land sold, the interest on that sum would enable the Council to do a great many things which it wishes to do, and a great many of the things which the public think it ought to do. (Hear, hear.) One of the members of the community who had to-night's function at heart, and took a great interest in the presentation of this portrait at the Council, and who was most anxious to welcome Mr. and Mrs. Lucas here to-night, is no longer with us. Mr. Isaac A. Joseph has been taken away from his family and his friends. We all regret it, and only hope that the example he has left will be followed by many of his coreligionists. I have detained you longer than I ought to have done. I do not like to say, in the presence of Mr. and Mrs. Lucas, all I might have said. I only conclude by wishing them a long, happy and prosperous life. (Loud cheers.)

Mr. HENRY LUCAS, who was warmly received, said: My lord, ladies and gentlemen,—It is quite impossible for me to express adequately my feelings of gratitude, and I ask you to believe that my failure to thank you sufficiently is due solely to my want of power of expression, and not from any lack of appreciation of your overwhelming kindness. In the first place, my lord, I have to thank you for the honour you have done me by presiding on this, to me so important, occasion, and also for the too flattering words in which you have spoken of the manner in which I have done my work for the United Synagogue. Then I thank you, ladies and gentlemen, for your kindly reception, and for the warm greeting you have accorded me. I am very grateful to the members, past and present, of our Council who have subscribed to place my portrait among the portraits of those gentlemen who have served the United Synagogue in the past with distinction. It is an honour I appreciate most deeply. To the thanks which I give to the subscribers I would add further thanks to the gentlemen who have formed the Committee that has carried out the various arrangements that were made. The names of the members of the Committee are too numerous for me to enumerate, but I thank them collectively, and would ask them to accept my thanks as if made to them individually. I had looked forward to the pleasure of expressing my gratitude to my old and much-esteemed friend, Mr. Isaac A. Joseph. The inability to thank him adds another to my many causes of sorrow at his untimely death. I can never forget that it was at his instance that I first took part in the affairs of the United Synagogue many years ago, when I joined the Board of the Bayswater Synagogue, and it was also at his instance that I became one of the Wardens of that synagogue Though I cannot express my thanks to him, a strong feeling of gratitude animates me. I shall avail myself, shortly, of another opportunity of speaking of the great services Mr. Joseph rendered the United Synagogue. I am glad to be able to thank my friend and present colleague, Mr. Albert Woolf—(hear, hear)—who, in spite of the many arduous duties of the office which he fills with so much distinction and advantage to the community, and in spite of the fine work he is doing for the community at the Beth Hamidrash, has found time to devote to this presentation to me, and I also thank our hard-working friend, Mr. Ornstien. (Hear, hear.) On my wife's behalf, as well as on my own, I

thank the subscribers for the gift they have made to me. She values it very much, and I am sure she concurs with me in the hope that that gift may act as an incentive to our children to devote some part of their time and the abilities which they may possess to the good of the community. And here let me say that if I have any claim upon your thanks, my wife is well entitled to share it, as but for the support I have had from her and the encouragement she has always given me to undertake and persevere in the work of the community, I should have undoubtedly failed to do the little I have done. (Cheers.) I should like to say one word of thanks to the eminent artist who has painted the picture. I am aware that I gave him a great deal of trouble and placed difficulties in his way, but in spite of that he has turned out a very successful portrait. I have always understood that sitting for a portrait was an ordeal. This was my first experience, but owing to Mr. Solomon's geniality and pleasant powers of conversation, the sittings were a pleasure. I am too conscious that I have done very little to deserve the honour you have conferred upon me. (No! No!) All the time I have been an Honorary Officer I have served under very favourable conditions. I have had an unusual amount of leisure at my disposal, and have been able to employ some portion of it in public work. Throughout the period you, my Lord, have been President of the Council, my colleagues and I have had the benefit of your advice and direction, which have been freely given. (Cheers.) As Treasurer, I had as my senior colleague the late Mr. David Davis, who was thoroughly conversant with the affairs of the United Synagogue, and took very great interest in the welfare of the organisation. Undoubtedly he did by far the larger share of the Treasurer's work. As Vice-President, I have had two colleagues who have also shone at their work, and with whom work has been a pleasure, owing to the extremely friendly and intimate relations that have always existed between us. First, my friend of very long standing, and my near relative, whom we are glad to see here to-night, Sir Benjamin Cohen. (Cheers.) Sir Benjamin was a worthy successor to his brother, Mr. Lionel Cohen, to whom the United Synagogue owe so much, and to whom I am greatly indebted, for it was upon his advice that I accepted the post of an Honorary Officer in the United Synagogue. Sir Benjamin, although he had many arduous duties to perform—he was at the time a member of Parliament, member of the London County Council, and President of the Board of Guardians—was always ready to consider with me any difficulty or matter requiring our attention, bringing to bear upon it powers of judgment which were invaluable. He, as you know, was succeeded by my friend and relative, and present colleague, Mr. Albert H. Jessel—(cheers)—with whom my relations have been equally cordial and equally pleasant, and whose co-operation has been no less valuable. Then, too, my colleagues among the other honorary officers have been distinguished, not only in business relating to the particular office which each held, but in business relating to the United Synagogue in general. The Council itself, too, have been more than kind in passing over my many failings. Lastly, but by no means least, I have had the help of two successive Secretaries, and it is impossible to exaggerate the value of this assistance. I do not suppose that there are many here to-night who knew Dr. Asher. Those who did will remember how great was the loss sustained by his death. You all know, however, his pupil and successor, Mr. Ornstien—(cheers)—and most of you know something of his splendid work, but I am sure no-one knows of all the work he does in the various departments—work in which he is helped by an able Assistant Secretary, Mr. Valentine, and a zealous staff. So you will see I have done little or nothing to deserve your kindness, and still less if you bear in mind that I am only doing my duty when I work for an institution the main object of which is the maintenance of the principles of the Jewish religion. You, the members of the Council, are well acquainted with the good work done by the United Synagogue, some branches of which our Chairman has referred to, and it is unnecessary that I should further mention it. Its work extends, as I have already said, over many different spheres. There are some who think that the charitable work we do should be left to other institutions, but I, for one, should much regret to find our synagogues omitting to do this work, for charity is an essential feature of our religion. (Hear, hear.) Speaking from a financial point of view, perhaps, it may be necessary to arrest the progress of the United Synagogue. Let us hope that the means suggested by our Chairman may render that arrest unnecessary. I look forward to the further development of the usefulness of the United Synagogue and of the many benefits it confers upon the community. I am convinced that the members of the United Synagogue will, as in the past, always strive to the best of their power to promote the moral and spiritual welfare of the community, and will do all that they possibly can to carry out the great principles for which the United Synagogue was founded. (Cheers.) I again offer you all my heartfelt thanks. (Loud Cheers.)

Mr. Albert H. Jessel, who was received with cheers, said that he had neither to propose a toast nor answer to one. His object was, without any legitimate authority, without resolution or vote, to accept on behalf of the United Synagogue the excellent portrait of Mr. Lucas. He might say his action was by no means spontaneous, and it was wholly unconstitutional. If there were anybody who should acknowledge the gift it was the noble President, but he could not do it because he had made the gift, and the same hand could not very well give and receive. (Laughter.) Failing the Chairman, the right person was the senior Vice-President (Mr. Lucas), but possibly the Committee thought that the gift might be arrested in transit. (Laughter.) At an early stage of the proceedings, the Chairman had suggested that they should hand the gift to Mr. Lucas, and that Mr. Lucas should hand it to the Council, but he (Mr. Jessel) had pointed out that the contributors had no such confidence in Mr. Lucas as to justify that course—(loud laughter)—but they presented the picture direct to the Council of the United Synagogue. These being the reasons for his being called upon to address them, perhaps he might regard their acquiescence as an authority, on behalf of the United Synagogue, to thank the contributors to the fund—including themselves (laughter)—for the admirable portrait of their esteemed Vice-President. It was always a relief to have a difference of opinion with Mr. Lucas. He was not going to reveal the secrets of the inner Council Chamber of the Honorary Officers, and he was not going to say what acrimonious discussions took place at the close of the Council meetings, when after expelling members who were loth to leave, the Honorary Officers sat in solemn conclave until early morning—(laughter)—but he did challenge the statement Mr. Lucas had made in saying he did little or nothing for the Council. (Hear, hear.) He might say, without affectation and without flattery, that Mr. Lucas was the mainspring of the organisation: He was the one always consulted in cases of difficulty. His ripe experience and judgment, great moderation, and, above all things, evenness of temper overcame the little difficulties which momentarily appeared on the surface of discussion, and assuaged the feelings of irate local Parnassim and beadles. (Laughter.) The Honorary Officers were called upon at all times to exercise their functions as Executive Officers of the United Synagogue. He was late that evening. He apologised, but need hardly say it was United Synagogue business which had detained him. (Laughter.) He was arraying himself in the gorgeous habiliments in which they now beheld him—(laughter)—when he had received a message from Mr. Sydney, the Solicitor to the Council, who, he regretted to say, was in ill-health saying that he must sign two deeds containing most awful obligations in relation to the maintenance of a burial-ground—(laughter)—and it was with great difficulty that he had persuaded Mr. Sydney's representative to abstain from proceeding to the dinner, in order to obtain the signature of Mr. Lucas to the documents also. (Renewed laughter.) They had all listened with great interest to the account which Lord Rothschild had given of the genesis and past history of the United Synagogue, but the thought crossed his mind more than once as to what was to be its future development. He hoped he did not suffer from megalomania when he said that he should like the United Synagogue to be representative, if not of the whole British Jewish community, at any rate, of the whole Jewish community of the Metropolis. (Cheers.) The time had now arrived—it had long since arrived—when the differences of ritual which had exercised the minds of a former generation to an extent which their successors could only wonder at, should be sunk; and a combination of the various Jewish institutions which existed for divine worship, should be made of such a kind as would enable the greatest latitude to be observed with regard to the necessities of local worship and local service, and should at the same time secure the co-operation of all earnest men of the Jewish community, for that charity which was, as had been rightly said, a necessary element of divine worship. He would welcome a change in their constitution, though it might involve an Act of Parliament, which would bring about such a result—(hear, hear)—but he would object to such a change unless accompanied with the widest powers of local self-government. It was in that direction that the well-wishers of the United Synagogue and the Jewish community must strive. Unity! Unity! Unity! must be the text of the Jewish community in the future, and they must seek as far as they could, if not to abolish their differences, at any rate, to recognise the fact that they need not hinder their co-operation in that charitable work which the necessities of their poor brethren called for from all who had the power, time and means to attend to them. With the hope that that would be their future destiny, he once more welcomed on behalf of the Council the excellent portrait of one who had spent his whole life without ostentation or hope of reward, generously and earnestly, in the service of the Jewish community to which he was so great an ornament. (Loud cheers.)

Sir Benjamin L. Cohen, in proposing the toast of the Chairman, said that when his friend, Mr. Ornstien, had told him that the authorities had conferred that privilege upon him, it reminded him of a little incident which had happened to him at one of the many charitable gatherings, not a Jewish one, which he had attended during last year. When he had arrived at the meeting, the Chairman said that he had been disappointed by a friend, who was to move the first resolution, and asked if he (Sir Benjamin) would do it instead. He replied that it was impossible, that he was totally unaccustomed to speaking in public—(laughter)—he had not even seen the resolution and did not know what it was about. The Chairman had answered in a rather off-hand way that he need not make a speech, but merely read the resolution. He need not move it, because it would move him. (Laughter.) The toast which had been entrusted to him required no speech to support it, and it certainly moved him deeply to propose the health, not of the Chairman of that gathering, but of Lord Rothschild. (Cheers.) Lord Rothschild was a personality, not because he took the chair that evening, but he was a personality not only among the members of the United Synagogue, not only the members of the English community, but among their coreligionists all over the world—(hear, hear)—and he said that because he believed it would be felt as the gratitude due by all professing the Jewish religion to recognise the services which at every possible opportunity, and in every sphere of life, Lord Rothschild looked upon it as his duty to advocate the cause of the Jews—(cheers)—and to plead for their privileges—as he even said their rights—before any bar which did itself the honour of consulting his opinion. (Loud cheers.) Although he had said that on behalf of the Jewish communities all over the world, he would not be who he was if he did not recognise that there was a particular sense of gratitude in that gathering assembled in honour of his friend, Mr. Lucas. Lord Rothschild, fortunately for them, was the President of the United Synagogue. In that he only followed the example and trod in the footsteps of his illustrious relatives of past generations. (Hear, hear.) The United Synagogue had always had for its leader a member of the Rothschild family, the leaders of the community. His ever-lamented brother, Lionel, was a pillar of the United Synagogue, as was Mr. Sampson Lucas, and they recognised that it was one of the great distinctions and virtues of their noble Chairman that he followed the example of the honoured names which he had mentioned. He had said his toast required no speech, and he now asked them to testify their gratitude to their noble Chairman by enthusiastically joining in wishing long-continued health to the Right Hon. Lord Rothschild. (Cheers.)

The toast was accorded musical honours.

Lord Rothschild, in responding, said: I will not detain you very long. I rise to thank you, Sir Benjamin Cohen, for the very flattering expressions you have made use of, and I thank you from the bottom of my heart, ladies and gentlemen, for the way in which you have received those expressions. I have only to make one remark, and that not a personal remark. It applies not only to myself, but to those who take a leading part in the affairs of the community. The trouble we take is a labour of love—(cheers)—but we are stimulated always by the devotion and generosity, the kindness and friendship of the Jewish community, who always come forward to support us in what we think is for the good of the community, and help us to benefit those who may be oppressed and suffering. (Loud cheers.)

At the conclusion of the speeches, humorous and musical sketches at the piano were given by Mr. Harrison Hill. Miss Blanche Benscher, who was one of the guests, favoured the company with a song, which was rendered with much feeling, and was heartily applauded.

The menu, which included the photograph of Mr. Lucas's portrait, was tastefully printed by Messrs. Raphael Tuck and Sons, Ltd.

THE RUSSIAN GOVERNMENT AND THE MASSACRES.

A PAGE OF THE RUSSIAN COUNTER-REVOLUTION. By E. SEMENOFF. **Authorised Translation from the French, with an Introduction by** Lucien Wolf. **Crown 8vo. 2s. 6d. net.**

JOHN MURRAY, Albemarle Street W.

ANGLO-JEWISH ASSOCIATION.

REVISION OF THE CONSTITUTION.

A special general meeting of the members of the Anglo-Jewish Association was held at the Great Western Hotel, Paddington, on Sunday to consider the proposed alterations in the constitution. Mr. Claude G. Montefiore, the President, was in the Chair.

The President said that the business of the general meeting was to consider and approve the new Constitution of the Association. The matter came up as a sort of sequitur from the interesting Conference which had been held with their branches in October 1905, and especially from the resolution then passed to the effect that it was desirable that there should be provincial general meetings from time to time at which the President's speech and the report should be taken. That recommendation was passed by the Council, but it was seen by that body that it would necessitate certain changes in the rules. When they came to examine the rules more fully it was found that it would be desirable to take advantage of the opportunity, as they had to change them in one particular point, to change them in others so as to bring them up to date. If the new rules, which had already been adopted by the Council, were passed on that occasion they would have to come again before the same body for confirmation. There were no very striking changes. The main change was that which permitted the holding of the Provincial general meetings and of the ordinary business meeting which had to be held in London. That had already been gone into at the Conference and it did not seem necessary to him to say any more on the subject.

To rule 43, which ran as follows:—

Branches shall have the power of proposing action for the consideration of the Council, but shall not have the power of independent action,

Mr. H. M. Kisch moved to add the following words:—

except in its immediate neighbourhood, and then only when it may be impossible to submit the matter to the previous consideration of the Council. In case of such emergency immediate information must be given to the Council.

He said that it appeared to him to be a pity that those words which were in the old rules had been omitted. When there had been a strong movement in favour of increasing the influence of the Branches it was inexpedient unnecessarily to reduce their present powers and privileges. The proposed reduction of their powers was specially undesirable when provincial and foreign communities were growing rapidly—more rapidly in many cases than the London Jewish community. The existing power which Mr. B. Kisch proposed to re-enact in Article 43 might be useful at any time. The funds of the Association were secured by Article 44, and in the case of a local calamity, such as a fire, earthquake, or outrage, the Branch might as a body be able to take immediately some useful action, which would be hindered by the delay and irritation that even telegraphic communications and calls for explanation sometimes involved.

The Haham seconded the amendment.

The motion was adopted with the addition of words referring to the financial restriction which requires the approval of the Council to any expenditure of the funds of the Association.

The President said that as regards the large number of their Branches in the provinces the matter was almost unnecessary, because there could be no action in their immediate neighbourhood as the Anglo-Jewish Association, by its constitution, was debarred from doing anything in the United Kingdom. With regard to the Branches in the Colonies or in foreign countries, the powers given might prove a little dangerous. Those were the two reasons which had led to the omission of the words.

The amendment was carried.

After further discussion, the constitution was passed with various slight alterations.

COUNCIL MEETING.

At the close of the special meeting the usual monthly meeting of the Council was held, when there were present:—

Mr. Claude G. Montefiore, President, in the Chair; the Haham, Mrs. Adler, Mrs. Bischoffsheim, Madame Otterbourg, Miss Laura Joseph, Dr. A. Wolff, Messrs. Israel Abrahams, E. N. Adler, H. A. Franklin, L. J. Greenberg (representative of the Shanghai Branch), F. B. Halford, Delissa Joseph, B. Kisch, H. M. Kisch, C.S.I. (President of the Bristol Branch), Harry R. Lewis, J. Prag, Selim Samuel, Harold Simmons, Oswald J. Simon, Selim Solomon, A. E. Sydney and Adolph Tuck

Letters were read from the Chief Rabbi, thanking the Council for his re-election as a Vice-President of the Association; and from the Rev. Dr. Löwy, conveying his thanks for the Council's congratulations on his 90th birthday.

A letter was read from Mr. Lionel Löwy, withdrawing his resignation from the Council.

Sir Francis Montefiore and Mr. S. Moritz having intimated that they were not renewing their subscriptions to the Association, ceased to be members and *ipso facto* vacated their membership of the Council.

A letter was read from Mr. E. Jonah, the Hon. Secretary of the Shanghai Branch, stating that in view of his departure for Calcutta, he was unable to continue his services as Hon. Secretary and Treasurer, and tendering his resignation. He asked the Council to rest assured that in resigning his honorary post he had not severed his connection with the Association. He intimated that Messrs. N. E. B. Ezra and S. S. Gatton had agreed to take over the respective duties of Hon. Secretary and Treasurer.

On the motion of the President, a vote of thanks was accorded to Mr. Jonah for his valuable services on behalf of the Association.

Financial Statement.

In the absence of the Treasurer (Mr. I. Seligman) the Secretary presented the financial statement, which showed a balance in hand of £129. In addition, the sum of £3,000 was on deposit with the bankers.

Roumania.

A letter addressed to the Secretary and bearing date of the 1st inst., was read from Mr. John I. Hart, of Manchester, calling attention to renewed anti-Semitic agitation and disturbances in Roumania, which had been reported to him by a friend in that country. The hooligans of Roumania were being openly incited to imitate the Russian pogromists. The Government were now amply protecting the Jews in Craiova, but they were to be blamed for not protecting them before. Something should be done with all speed, and Mr. Hart, therefore, begged the Association to do all that lay in its power to prevent a calamity similar to that of Russia falling upon their coreligionists in Roumania. Mr. Hart added that his friend in that country was not an alarmist and would not have written as he had done unless he had most reliable information from high authority.

Mr. B. Kisch asked what more could be done. That letter itself stated that the Roumanian Government was doing all it could. If they approached the British Government they could only ask the Roumanian Government to take action, and that was now being done.

The Haham said that he was in a very difficult position that day. He hardly knew whether to advise action or not, but on the whole it seemed to him inadvisable that any action should be taken for the time being. The account which had appeared in the *Jewish Chronicle*, and which was contributed by a friend of his, was reliable in every way. Similar occurrences had taken place in Jassy, where the students of the High Schools had assembled in front of the building where a ball was to be held in aid of the Jewish charities, and they had put a stop to the function. Five or six murders of Jews had taken place quite recently, and the juries had acquitted the murderers in every case. There was, for example, the Mendl case. Mr. Mendl was the head of the community in Galatz and was most highly respectable and respected. He was murdered because he refused to allow himself to be blackmailed, yet the jury acquitted his murderer. And the jury was not composed of peasants or ignorant people, but of lawyers, teachers and other well-educated persons. Another case had happened in Braïla, where a man had threatened a Jew that if he did not give up his farm to him he would kill him. The Jew refused, and the man shot him deliberately. Yet the whole thing was assessed at the sum of £4 damages. Professor Jorga, one of the most eminent professors at the University of Bucharest, had for the past year conducted an anti-Semitic campaign exceeding in violence anything that had happened before. He had gone on a crusade throughout the length and breadth of Roumania preaching race hatred and counselling riot. Then there was the question of the new naturalisation procedure, by which the naturalisation of Jews was systematically withheld. Furthermore, there was the danger of a new law by which private schools would not only be forced to pay the examination tax for each child attending, but also a sur-tax. That would make the existence of the Jewish schools almost impossible. The artisan-law which had been modified a few years ago is to be re-drafted. An agitation was now going on for new restrictions on handicrafts, and he was afraid that the laws would be modified in a sense not favourable to the Jews. The expulsions of Jews from country places was again being carried out with greater ferocity than ever. He could go on for a very long time giving details of anti-Jewish measures. Events migh take a much more serious shape within the next few months. Steps should be taken again to regulate the emigration of Jews.

On the motion of Mr. Selim Solomon, the matter was referred to the consideration of the Conjoint Foreign Committee of the Association and the Board of Deputies.

The Evelina de Rothschild School, Jerusalem.

On the recommendation of the Executive Committee to vote £450 to the Evelina de Rothschild Girls' School in Jerusalem for the first quarter of 1907,

Mrs. Adler said that doubtless the Council would recollect that at their last meeting some criticisms had been made with reference to the school. Those criticisms had given pain to Miss Landau and to her staff. She had replied to those observations in a letter to the Ladies' Committee, which gave some idea of the great difficulties with which she and her staff had to contend. The details which had appeared in the Jewish Press had been read by friend and foe in Jerusalem, and she feared that it might be thought that the Anglo-Jewish Association had no longer any confidence in her. She (Mrs. Adler) thought that the criticisms were likely to do harm.

The President said he felt confident that Dr. Gaster did not mean to withdraw the confidence which he, in common with all the members of the Council, felt in Miss Landau. The presence of the Press at meetings had its advantages and its disadvantages. In the present case it was a disadvantage that the criticisms which had been made had been reported. It was overlooked that there were people who were always eager to exaggerate and to read between the lines of whatever was said. He hoped that people when speaking would consider the effect that their words would produce in other countries. It was not, of course, an English custom to try to muzzle the Press. The best thing was to remember in their speeches the peculiar conditions of the East. They all recognised that Miss Landau carried out her work with great capacity and enormous devotion. She still retained their confidence. He would like the Council to associate itself with him in recording its confidence in Miss Landau, and he would therefore propose the following resolution:

The Council having heard extracts from Miss Landau's letter hereby expresses its confidence in her and its appreciation of her work.

Mr. Delissa Joseph briefly seconded.

The Haham said that he had weighed very carefully what he had said at the last meeting. There was not a single word in his remarks impugning the activity either of Miss Landau or the teaching staff. If such had been taken as the interpretation of his remarks it was a very wrong interpretation. He merely drew attention to the fact that the school was considered in Jerusalem to do work, if he might use the term, too good for the necessities of the place.

Mr. Elkan Adler said that nobody else could achieve the satisfactory results that Miss Landau had accomplished. Miss Landau had a terribly hard task to perform and she had performed it very well.

The resolution was carried *nem. con.*, and the recommendation of the grant of £450 was approved.

Report of the Executive Committee.

The Executive Committee presented the following report:—

Schools.—Mr. Moses Sanger, English master at the Bagdad School, has sent a letter in which he relates the action he has taken to bring about the realisation of the suggestion made by the British Consul-General to the Indian Government, that it should provide the school with an additional English teacher.—The Hilfsverein der Deutschen Juden has sent letters it has received from Cairo, setting forth the reasons why Ashkenazim Jews have decided to establish a Jewish National School there, for which European help is required. As the Hilfsverein has no intention of establishing schools in Egypt, it has referred the matter to this Association. The Executive Committee are of opinion that as the funds of the Association are already fully committed, the Council should not assume additional obligations.—The Executive Committee, in compliance with an application, recommend renewal of the grant of £20 to the Craiova School, which has 117 pupils, all free, and expenditure of 16,185 francs, and an income of 15,085 francs. With the exception of the grant from this Association, the whole of the revenue (including 11,000 francs from the Meat Tax) is found locally. All efforts to make both ends meet have failed owing to the poverty of the community. —The Executive Committee also recommend a renewal of the grant of £20 to the Boys' School at Magnesia. There are 207 pupils (101 paying and 106 free), against 189 (82 paying and 107 free), last year. There are 14 non-Jews on the registers. The year 1906 ended with a deficit of 254 francs, and there is a possible further deficit of 446 francs for 1907.

The following recommendations of the Executive Committee were approved:—

(1) To renew the following grants: Craiova School, £20; Magnesia School, £20.

(2) To vote £40 gratuity for 1907 to Mlle. Behar, late Head Mistress of the Evelina School.

Jews' College Literary Society.—The Rev. D. Wasserzug, B.A., will deliver the second lecture of the course on "The Bible in Different Languages," on Sunday next, at eight, when he will speak on "The Greek Versions of the Bible." The Chair will be occupied by the President, Mr. Elkan N. Adler, M.A. The attendance of the public is invited.

Jewish Board of Guardians.

ANNUAL CONFERENCE OF VISITING GUARDIANS.

[COMMUNICATED.]

The Annual Conference of the Visiting Guardians was held at the offices of the Jewish Board of Guardians on Thursday, January 3rd. The Chairman of the Industrial Committee, Mr. FRANK MORLEY, presided, and the following were present:—

Mrs. S. H. Benjamin, Mrs. Kirsch, and Messrs. A. G. Arnold, A. F. Benjamin, J. Cohen, H. Conradi, I. Constad, P. E. Davis, M. Emdon, F. S. Franklin, M. Goldstein, M. Jacobs, Kirsch, G. M. Lazarus, the Rev. S. Lipson, H. J. Marcus, B. Mocatta, L. Moses, D. Myer, L. Myer, J. M. Myers, H. Simpson and E. R. M. Spielmann.

The CHAIRMAN, after referring to the resignation of the late Chairman, Mr. Hermann H. Myer, said that the best thanks of the Committee were due to the Visiting Guardians. The task of supervising the apprentices had been, on the whole, well carried out. Most of the guardians fully appreciated the importance of the work they had undertaken and realised that the success of the present system was dependent on their efforts. A complaint that could be settled by a few judicious words of advice to a master or boy at the time, might become irremediable if left for a few weeks. But he regretted to have to add that there were still many Guardians who neglected to visit the lads and girls entrusted to them as often as was necessary, or to send in their reports punctually. He felt certain that if those gentlemen and ladies realised the difficulties that were put upon the Committee by this neglect they would do their best to attend more efficiently to the task they had undertaken. Another source of trouble was that Guardians were often in the habit of giving up their work when the lads under their charge were in the middle of their indentures. It was exceedingly difficult to induce any other guardians to undertake the supervision of those lads, and he sincerely hoped that none of the gentlemen present contemplated resigning. There was still a very great and urgent need for more guardians. Many of the cases were not properly looked after, and a very large number of the failures could be attributed to this cause. If every guardian would introduce a friend to act in the same capacity, the trouble would soon be overcome. The number of lads who applied to the Board for apprenticeship was increasing very rapidly; they had now nearly one thousand apprentices under their charge, and the difficulty of obtaining suitable masters was very great. A second canvasser had been engaged, and recently the Committee had tried the expedient of advertising in the daily press. Anybody who could persuade good firms to take lads would be rendering most excellent service, and he hoped that all present, and also the other Visiting Guardians would try to help them in this matter and do their best to prevail upon their friends to become Visiting Guardians Another matter to which he desired to direct their attention was the unsatisfactory attendances at the Technical Classes. Three hundred lads had been advised to attend these Classes, but only the small number of forty had gone regularly. While fully recognising the difficulty of inducing lads to attend the classes after a long day's work, he felt certain that the results would be much more satisfactory if the guardians would lay greater stress in pointing out to the lads the great advantages which the classes afforded.

The Rev. S. LIPSON said that the reason why many of the apprentices failed to attend the Technical Classes was that they did not leave their work until too late. He suggested that pressure should be brought to bear upon the masters to induce them to allow the lads leave earlier in the evening.

Mr. M. JACOBS endorsed the remarks of Mr. Lipson and said that in his opinion there should be an understanding with the masters from the beginning that the lads should be let off work in time for them to attend the Classes.

Mr. CONRADI said that the masters whom he visited were anxious that their apprentices should attend technical classes, but that the boys did not go because they were tired after their day's work. He suggested that a clause should be inserted in the indentures to the effect that the masters should allow apprentices to attend classes after the second year of the term. He was also of opinion that the apprentices should be encouraged by the offer of prizes, or preferably of bonuses, to all those who, in the opinion of the Committee, made satisfactory attendances.

Mr. F. S. FRANKLIN agreed with the last proposal, but feared that the Committee would not be able to carry it into effect owing to lack of funds. He further said that the majority of the Visiting Guardians were unaware of the troubles of the Industrial Department, and of the difficulty in obtaining new masters and retaining old ones. Troublesome apprentices caused very great injury by disgusting the masters to whom they were apprenticed, and thereby prejudicing others against taking lads.

Messrs. SIMPSON, D. MYER, L. MYER, I. CONSTAD and A. BENJAMIN also spoke.

The CHAIRMAN, in reply, said that the Committee had recently discussed the question of including in the indentures a clause compelling the masters to allow their apprentices to leave work in time to attend the technical classes, but had come to the conclusion that it would be inadvisable to do so, owing to the many concessions already required. He agreed that a system of bonuses would be attended with satisfactory results, and regretted that owing to lack of funds the scheme could not be put into practice. The cost would be about £50, and he sincerely hoped that a generous person would offer to defray the expenses for the first year. He felt certain that if the results were good, means would be found for perpetuating the scheme. Everyone to-day realised the advantages of technical classes, and he begged the guardians to do their best to urge the lads under their charge to attend them regularly, and to use their influence to induce the masters to let the lads leave off work in time to enable them to do so.

HAPPY EVENINGS ASSOCIATION.—The Goulston Street Hall rang with merry laughter on Thursday evening of last week when several hundred children participated in a delightful entertainment organised by Miss Rose Berg and under the stage management of Mr. Tom J. Berg. It was difficult to decide which of the two portions of the programme was the merrier. The old farce, "Turn him out," brought down the house. The characters were sustained by the Misses Leon and Berg, Messrs. Tom J. Berg, Alfred Berg and Ellis G. Berg. There was a conjuring entertainment by Professor Galpin, and it was amusing to watch the juvenile interest in his lightning feats of legerdemain. A considerate management allocated half an hour to refreshments and there was a goodly supply of sweets, cakes, bon-bons and fruit. Cheers for the organisers of the evening's pleasure were heartily accorded by the children. The ladies and gentlemen who, in addition to the above-mentioned, gave their services, were the Misses Simpson and Laubach, Messrs. A. and C. Laubach and H. C. Braun.

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THE ALIENS ACT.

[BY OUR SPECIAL CORRESPONDENTS.]

If the London Immigration Board is not gaining experience, it is not due to any lack of cases and of variety in the appeals before them. One of the strangest and most pitiful cases that has yet come before them occupied the attention of Messrs. Poulter (in the Chair), Boustred and Dr. Morris, last Friday, at Blackwall. Six persons were concerned, but it was in reality one case. The story told was a harrowing, modern version of the Wandering Jew. It accentuated, too, the growing power in the hands of the immigration officer. Last Friday he had to tell the Board that the appellants were six men, who had arrived on the "Manora," from Calcutta. They were Russians who had left Buenos Ayres for the Indian port as "cattlemen in charge of a cargo of mules." On arrival at Calcutta, steps were taken to send the men to England, but after other shipowners had refused to have anything to do with them, the British India Company brought them on the understanding that they would be taken here by an agent. No agent, however, had met them. There were twenty-two in all, but only eight failed to pass the officers. The others had sufficient money to enable them to continue their journey to Liverpool for America. One of the eight refused to appeal, another was in hospital.

They were the dregs, added the officer, and the most unruly crowd, and the worst lot with which they had to deal since the Act came into force. This, I may say at once, was contradicted by Mr. Whittingham, the chief officer of the "Manora," who said that, except for a few minor quarrels, inevitable among men of mixed nationalities, they had behaved well, and had given no trouble on the voyage.

The immigration officer also said that the men had told him that they left Buenos Ayres because it was too hot for them, and his comment on this was as follows: "I believe Calcutta is even hotter, as far as temperature is concerned, but apparently they found that the moral restraint and discipline in Buenos Ayres was too hot for them." Apart from the absurdity of "moral restraint" in Buenos Ayres, this was a purely gratuitous assumption, on which no evidence was offered. Nor were the men asked any questions as to whether they had been in trouble in the Argentine. Their evidence did not in any way bear out the contention of the officer. Two of the men were Christians—Jan Chernovsky, who possessed £2 7s., and Carl Petsines, who possessed £2 6s., and had been a schoolmaster in Russia. Dr. Morris said that this man spoke like a well-educated Russian.

How the men came to be in their unfortunate plight could be gathered from the evidence of Emanuel Zust, one of the Jews, a young man of twenty, who possessed only 3s. 6d. He said that he was a bootmaker, and had left Homel, Russia, for the Argentine on account of the disturbances. He had been five-and-a-half months in Buenos Ayres, and had worked as a boot-machinist. He was not a cattleman, but had been taken to look after the mules on the understanding that, instead of pay, he would be brought to London, and then sent to Liverpool. Not one of the men was a cattleman. Chernovsky had worked as a miner in the Argentine, and the three others—all Jews—whose names I have not yet mentioned, were Salmen Pozen, aged twenty-three, a carpenter from Mohileff, who had been four months in the Argentine, and possessed £1 0s. 10d.; Abraham Colif, a shoemaker, aged thirty-two, who had 7s., and had been eight months in the Argentine, whence he had sent his wife and two children back to Russia; and Simon Epstein, a carman, aged twenty-four, who possessed a couple of guineas.

The men's story seemed simple enough to me. Finding themselves unable to get on in the Argentine, they had consented to work their passage to Calcutta, on the understanding that they would be eventually landed in England, as from there they could either reach America or return to Russia. Not one of them wished to remain in England. Chernovsky was anxious to go either to Antwerp or to America; Colif to Canada, where he has relatives, or to Russia; Zust and Pozen to Russia; Petsines and Epstein to America. The last-named produced a letter from his brother in New Jersey, offering to send him a ticket for America to England. Asked why he had not proceeded direct to North from South America, he replied that the cost of the ticket was £15, and that it would be cheaper from England. Epstein also produced two addresses of friends in London, but no inquiries had been made, the officer stating that the addresses had not been mentioned when the man was questioned on the ship. No suggestion was made, however, that the case should be adjourned for inquiries. Chernovsky also had an address, but inquiries had shown that no-one of the name mentioned lived there.

I am under the impression myself that the men had no idea where Calcutta was, and that had they known, they would not have undertaken the journey. That there was something suspicious about the engagement of the poor fellows was obvious enough. Several items of evidence proved it. There was the failure of the agents in London to take the men, and the immigration officer remarked that the effort was being made "to run them through," and that they were given the opportunity of landing at Marseilles, but had declined. Mr. Whittingham stated that some men did land at Marseilles.

Captain Hutchinson, Superintendent of the British India Company, also gave evidence, and said that when they took over the men at Calcutta as steerage passengers to England, they had no idea that there would be any difficulty with regard to them. They had been taken from another company, who had said that their agents in London would take charge of the men. But the agents had received no instructions, and they repudiated responsibility. In answer to a question, he said it was a frequent occurrence to guarantee homeward passages to men of this kind, and that his company was under the impression that the men's passages to their homes had been guaranteed. The captain of the vessel had said that the men behaved well and had given no trouble.

All the six men were rejected, and, presumably, they will have to make the long and miserable journey back to Calcutta. This is cruel in the extreme, and it should be possible to raise the question as to the responsibility of the shipping company. Mr. Poulter made some remark as to the recklessness of foreign agents in shipping men from England, and Mr. Boustred said to Captain Hutchinson: "You seem to have been victimised."

But surely the shipping company were aware of the Aliens Act. It will cost them a large sum to take the men all the way back to India, where they may have further trouble with them. I imagine that they would find it to their interests to pay the men's passages to Russia, or to America. I may point out that it has been decided at Grimsby, and that the decision has been sanctioned by the Home Secretary, that as long as rejected aliens leave the country, they can be sent anywhere, and need not necessarily be returned to the port from which they came.

Failing this, perhaps the best thing that could happen to the poor men would be to land them at Marseilles, whence they might hope to make their way to Russia.

There has been an altogether new development of the Aliens Act, a most unpleasant one, too, and of a kind teeming with possibilities. A recent witness at Blackwall was brought up at the Thames Police Court, on Tuesday; and for making a false statement to the Immigration Board, was sentenced to one month's imprisonment with hard labour. Only a week or two ago, I called attention to the power to do this under the Act, pointing out that it was therefore the more necessary that all who gave evidence should have the protection of the oath. It may be that this man, who impersonated his brother to speak on behalf of Moses Anschel on November 20th, derived his sentence. But I may remark that one of the silly things which he did was to point to a reporter, instead of to the interpreter, when he was asked if the man who had made inquiries was then present; but the reporter was not asked to give evidence on Tuesday.

I have good reason to believe that the Board of Deputies is fully alive to the situation and to the necessity of taking action to secure much-needed reform in the administration of the Aliens Act. Personally, I look forward to Sunday's special meeting of the Board's Aliens Committee with confidence.

Pitiful Case at Grimsby.

The Great Central Railway Company's steamer "City of Bradford" landed at Grimsby on Friday fifty-one passengers, twenty of whom were booked to England and Scotland. Seven of these were unable to pass the examination of the immigration officials. Two were young Russian labourers, who were suffering from trachoma, and the others were a Jewish family. The latter were detained for want of means, and the medical inspector later found that the father, a young son, and a daughter were afflicted with disease. David Slutzk was the head of the family. He said that he was fifty-six years of age, and was accompanied by his wife and three young children. He was on his way to Glasgow to join his son. He produced 13s. as his total monetary possessions, but he had also the receipt for a deposit in his name of £7 in the Union Bank of Scotland, which had been sent to him by his son. In addition to want of means, the elder man was found to be suffering from general weakness and bronchitis, and was rejected. The son, ten years old, was minus one eye, and the remaining eye was imperfectly formed, and he was afflicted with trachoma. The daughter, eight years old, was also a sufferer from trachoma. All the rejected aliens appealed against the decision refusing them leave to land.

At the meeting of the Appeal Committee of the Immigration Board, the Grimsby stipendiary magistrate presided. The two Russian labourers were unable to produce any evidence controverting that of the medical inspector, and the orders for their deportation were confirmed.

David Slutzk and his family presented a pitiable picture. On their behalf letters and telegrams from the son in Scotland and from the Jewish minister in Glasgow had been received. The son stated that he was earning £2 10s. a week, and could get his father employment in the same works. He offered to guarantee the family's future, if they were allowed to join him. The minister confirmed the son's statement, and telegraphed that he was a responsible and respectable man.

The medical inspector's evidence was that the disease was in an advanced and dangerously infectious form. When the Court was cleared for the Committee to consider the case *in camera*, a pathetic scene occurred. As the alien was being conducted from the room, he evaded his escort, and, throwing himself at the feet of Dr. Grange, the Clerk to the Board, sobbed bitterly. He declared that he dare not return to Russia. Whilst he was in that country meetings of a revolutionary character had been held at his house, and although this was not the reason that he had left Russia, there would be great danger to him were he to return. The authorities were not aware when he left of his connection with the revolutionaries, and had even granted him a passport to travel abroad. But in his absence incriminating information was almost certain to have come into the hands of the police, and his life would not be safe in Russia. In addition, he had sold up his home, and had nowhere to go. He pleaded passionately to the Committee to allow him to continue his journey to Scotland, where all would be right for him and his family. If deported, he swore, he would die on board the ship which would carry him from England.

After the Committee had privately considered the case, the Stipendiary announced that whilst the position of the family was an exceedingly hard one, however much they might sympathise with them, they could not possibly admit them to the country. They were in dire poverty, and were afflicted with a dangerously infectious disease, which would render them a great danger to the community. Leave to land was therefore refused, and the aliens were deported to Hamburg on their way to Russia on Saturday.

After the decision was announced, Slutzk informed our Grimsby representative that he would await instructions in Hamburg from his son in Glasgow. He further stated that the youngest child (two years) was not his, but was the child of his daughter in Scotland, and he was taking it to its mother, at her request.

BETH HAMIDRASH.—On Friday, the Rev. A. Hyman lectured on the "Pharisees and Saducees." On Saturday evening, Mr. F. T. Addyman, B.Sc., gave an illustrated science lecture entitled "Earth, Air, Fire and Water." At the illustrated lantern lecture next Saturday evening by Mr. John Raphael, on "The Production of a Newspaper," the Chair will be taken by the Rev. Dr. M. Gaster. A lantern lecture will be given on Saturday evening the 26th inst., by Mr. L. B. Abrahams, the retiring Headmaster, on "The Jews' Free School—Its Past and Present." An excellent concert was given under the direction of Miss Louise Zeitlin on Sunday. Mrs. Genevieve Newham, the Misses Bessie Abelson, Eugénie Rittenberg and Zeitlin; and Messrs. André Kaya and Calman contributed songs, and Miss Frances Wolfe played 'cello solos. Mr. Julien Wylie performed conjuring tricks and imitations, and Mr. Mark Hyam recited. The concert concluded with an artistic rendering of "Al Hakol" as a quartette, by Messrs. Franz Kahn and Calman. Miss Merzbach was the accompanist, and Mr. Leon Zeitlin presided.—"Surprised" writes to us: Will you permit me, through the medium of your valuable journal, to call the attention of the Beth Hamidrash authorities to the inadequate ventilation of the Reading Room during lectures and concerts. I sincerely hope and trust that the authorities will take immediate steps in the matter.

HOME AND HOSPITAL FOR JEWISH INCURABLES.—On Wednesday week, Mr. Ivan Hambourg visited the institution and gave a pianoforte recital. The Misses Pauline Littauer and Essie Samuel also entertained the patients. On Sunday, an excellent concert and cinematograph display, under the direction of Mr. Alfred Brandon, were given by Miss Alice E. Schwersee, assisted by Mrs. Hull, the Misses Brandy, L. Frost, Mason, H. Schwersee and V. Schwersee, Messrs. A. Brandon, S. H. Schwersee and B. Vere. Mr. Arthur Creighton was accompanist. Mr. M. H. Schwersee presided. Mr. Sidney M. Cohen proposed a vote of thanks to the artists and on behalf of the patients the Secretary, Mr. L. J. Salomons, expressed gratitude to Mr. and Mrs. S. H. Schwersee and their children for the constant interest they had taken in their welfare. Through the efforts of their son, Mr. Mark H. Schwersee, and his friends, who during last year had organised a theatrical performance, a sum of £300 had been received by the institution. Mr. S. H. Schwersee acknowledged the vote. Refreshments for the patients and artists, and cigars, sweets and monetary gifts for the staff were given by Mr. and Mrs. S. H. Schwersee. Flowers were presented by Mr. A. H. Brandy to the patients and staff.

CHESS.—In a match against the Lyndhurst Club the Maida Vale Club won 4½ games out of 8 games.

Jewish Life in Morocco.

AN INTERESTING ADDRESS.

Mr. Lawrence Harris (who some months ago contributed articles on the same subject to our columns) gave an illustrated lecture on "Morocco" to the members of the Hampstead and St. John's Wood Jewish Literary Society at the Board Room of the Hampstead Synagogue yesterday week. Mr. S. H. Duparc was in the Chair.

Mr. Lawrence Harris.

The Chairman, in introducing the lecturer, said Mr. Harris first went to Morocco in furtherance of his artistic studies, but was so attracted by the artistic possibilities of the country and so interested in the customs and characteristics of the inhabitants that he had converted a short visit into a stay of some years. He had travelled throughout the country, penetrating into parts not previously visited by Europeans.

The Lecturer said that the more one saw of Morocco the more one noticed the similarity of the life there to that described in the Bible. Indeed it would not be too much to describe Morocco as the Bible come to life again. The more he saw of his brethren in his travels the more he was reminded of the words of Jeremiah, "So shall ye serve strangers in a land that is not yours." There were mainly two classes of Jews there, those of the coast towns and the others. The former were more or less Europeanised. He showed a picture of some Jews of the Atlas Mountains who were mostly cobblers, who earned their living by going from market place to market place plying their trade. They lived under the protection of Moors, by whom they were practically owned; in return for their protection they had to serve their protector, fighting his battles in case of need. In the towns the Jews had what was termed a "Sheikh of the Mellah," who was recognised by the Moors. For example, at Marrakesh, the southern capital, the Mellah had a Jewish governor appointed by the Sultan. He had a Moorish soldier, a secretary, two Jewish soldiers and a deputy as a retinue, and acted as the representative of the Jews in their relations with the authorities. His was a most important office. He was the judge in local troubles between Jews. A Jew was not allowed to give evidence against a Moor nor strike him, even in self-defence. Strange as it might appear to Western Jews, the Jews in Morocco had their Saints, in whom they were great believers. Sick people paid visits to the tombs of these Jewish Saints. The pilgrims placed candles in the shrines of the dead Rabbis and prayed for what they desired. Barren wives paid periodical visits to the tombs of the Saints. Stories of miraculous cures were plentiful. He had himself seen a woman at the shrine of a specially renowned saint. She had been there for three weeks, but would not listen to the suggestion of medical advice for her illness, implicitly believing that the Saint could cure her. In matters of religion he found that traditions, rabbinical customs and superstitions (some of the latter borrowed from their Moorish masters) entered largely. In fact, superstition entered into nearly every phase of their lives. They were most orthodox; their faith was their sole hope. Every little rite was carried out with exactitude. To give one example: He was passing Shishowa, a little village half-way between Mogador and Marrakesh, at Succoth time, and although nearly every one of the little community of seventy families was in the direst poverty and stricken with malaria, every individual family had its Succah. They not only had a Succah but they lived in it entirely and slept in it. Among the superstitions the evil eye was perhaps the chief. Belief in it was general. It might perhaps be interesting to mention one or two of the methods used to counteract the influence when a person thought he had received a glance from the evil eye: (1) He tears a piece of the clothes of the one he suspects has given him the glance, puts it on the fire and smells the smoke which arises. To procure the piece of stuff, he will take it from the clothes which are drying on the line as it must be unknown to the possessor. 2. The suspected one is caught, and the one who is struck by the evil influence must taste the saliva of the suspected one three times. 3. The one struck by the evil eye must walk behind he who has struck him, and gather the dust or dirt which remains on the former's footsteps and burn it. Some other peculiar superstitions: When a man walks at night and stumbles his parents or friends bring oil and pour it on the spot where he stumbles. The belief is that the evil spirit under the ground has been disturbed and the oil is a kind of offering. If a person is afflicted with skin disease a piece of liver is rubbed on the affected part and then given to a dog or a cat to eat (the animal must be a male), after which liver must never be eaten or the affliction will break out afresh. The following superstition is practised by Jews and Moors alike. The afflicted person takes a stone, providing there are no trees about, and ties a string round it saying:—"I tie my malady up in this stone, let he who undoes it take my illness." Sometimes an onion is taken and passed over the afflicted spot seven times without touching it. The onion is then buried, and the person must never pass over the spot where it lies or the malady will break out afresh. Salt is a potent guard against evil spirits. As stated previously, belief in spirits was general. No person walked alone at night, especially between twelve and one which is the dangerous time. Tuesday and Friday nights were specially dangerous nights. It was believed when a person walked alone the evil spirits attacked him. If he walked in company with one other person the evil eye saw them but did not assail them. If three persons walked in company the evil eye did not even appear. If one man walked with a lantern the lantern counted as one person, hence one man and a lantern equalled two persons. If a man had a lantern and a stick they counted for three persons. The evil spirits were supposed to be under the floor of every house, and were sometimes called "neighbours" by those who lived in the house. When a man moved into a house or a shop, he mixed oil and flour and placed the mixture on different parts of the floor as an offering to conciliate his "neighbours" so that they might be on friendly terms with him. Jews were not permitted to have slaves. The slaves were all Mohammedans, and naturally a Jew could not own his master. Nevertheless, he knew of some Jews who did own slaves. When Kaïd Anflous made his celebrated raid in Mogador, he had ordered all the Jews to give up the slaves they owned, but after a time, when things quieted down, matters went on as before. He (the lecturer) had to confess that the lot of the slaves did not seem such an unhappy one. They themselves did not appear to feel it greatly. In the vast majority of cases they were well treated. The synagogues, he regretted to say, were badly built and not kept at all clean. He was surprised one Sabbath when passing a synagogue to hear the tune of "Auld Lang Syne." The explanation was that one of the congregation had paid a visit to England, and had heard the tune there, and had been so much impressed by it that on his return he had introduced it into the service for the singing of "Yigdal." They also sang "Adon Alom" to the tune of "Clementine." The introduction of this tune had a like origin. But incongruous as those tunes might appear, they were infinitely superior to the native melodies. Of native music there was none. All the tales that had been told of the beautiful Arab music were fairy-tales. As he had mentioned that they were most orthodox, it would not cause surprise to hear that Sabbath was most strictly observed by the Jews in Morocco. There was no "Sabbath problem" there. In Mogador, where Jews formed the majority of the population, and where the commerce of the town was practically in Jewish hands, business was at a standstill on the Sabbath and Jewish festivals, for no Jew would work on those days. He had known steamers arriving on a Jewish festival having to lay at anchor until the festival was over and the Jews could attend to business. It was difficult to over-estimate the good work that was being done by the Anglo-Jewish schools in Morocco. The schools were opening up a new life and new prospects for the boys and girls, of which they took full advantage. Although as a rule the boys were mostly dull there were brilliant exceptions. He had known a youth come straight from Morocco and, with only the education he received in one of the schools there, enter for an examination in England. The boys liked to go to the schools, and were anxious to learn. They were proud of their knowledge of English, and liked to display their English history. One boy had told him that "Wat Tyler struck the Lord Mayor on the head with the poll-tax and killed him." The Talmud Torahs were worse than useless. The pupils were simply taught the Bible and Talmud by rote, no explanations ever being given, and they knew no more what they were saying than parrots would. The rabbis in those schools used the stick freely, and he had even seen one boy suspended in a basket so that he could not get away until he had learnt his lesson by rote. They had no literature, the natives being ignorant of everything outside their own immediate surroundings. It was fairly easy to distinguish the Jews and Moors by the difference in their dress. Jews were forced to wear black caps, but never a turban. He had seen Jews wearing blue handkerchiefs over their caps. The explanation was that the Moors delighted to knock the cap off a Jew's head and kick it about, and so the Jews wore those handkerchiefs to keep their hats on. The Jewish women always wore white sheets, in contradistinction to the heavy blankets worn by Moorish women, and, of course, their faces were not veiled. Begging in Morocco, both by Moors and Jews, had almost attained the dignity of a profession. All who could not work begged, and a good many who could work would not and also begged. Summing up, Mr. Harris said that the Jews in Morocco were hospitable and hardworking. The men were handsome and of fine physique. The women apparently underwent treatment, as they were all stout. The stouter they were the more they were esteemed. He regretted that in all ceremonies much money was wasted in useless ostentation. It was often said that the Moors were badly treated, but the Jews were much worse off. They were disdained by the Moors and subjected to many humiliations. Their word was not taken in a law-suit, in some towns they were not allowed to pass a Mosque without taking off their shoes. Their lives were of no consideration to a Moor, who of all races on earth was probably the most cruel. The Arab's fondness for his steed was a figment of the imagination. The Moors would not hesitate to take life, human or that of a horse or of cattle, on the slightest provocation. In what were known as "powder plays" he had seen a child trampled to death beneath the hoofs of the horses, and nobody took any notice. And yet the Jews in Morocco were better off than their brethren in Russia.

The lecture was illustrated by unique lantern slides from photographs taken by the lecturer.

A vote of thanks to Mr. Harris for his interesting lecture was accorded on the motion of Mr. J. H. Moses, seconded by the Chairman.

Hospital for Epilepsy and Paralysis, Maida Vale.—A concert, under the direction of Miss Mabel Jacobs and Mr. Herman Orler was given last week to the inmates. The artists were Mr. and Mrs. H. Orler, Mr. McKinstry and Mr. Morris Jacobs; the Misses Doris Phillips, Francis Woolf, Lizzie Woolf, G. Heilbron and Ida Jacobs.

Union Literary and Social Society.—A successful soirée was held at the Vestry Room of the Great Synagogue last Saturday under the auspices of this Society. The hall was crowded, and it was evident that it would be advisable on the occasion of similar functions to hold them in larger premises. The following gave their services:—The Misses N. Arnonoff, T. Freudenheim, R. Kutcher and R. Simmons, Messrs. Busky and M. Defries. Mr. S. Goldman presided, and Messrs. H. Green and S. Sackier were M.C's. A dance has been organised for February 2nd at Bonn's Hotel.

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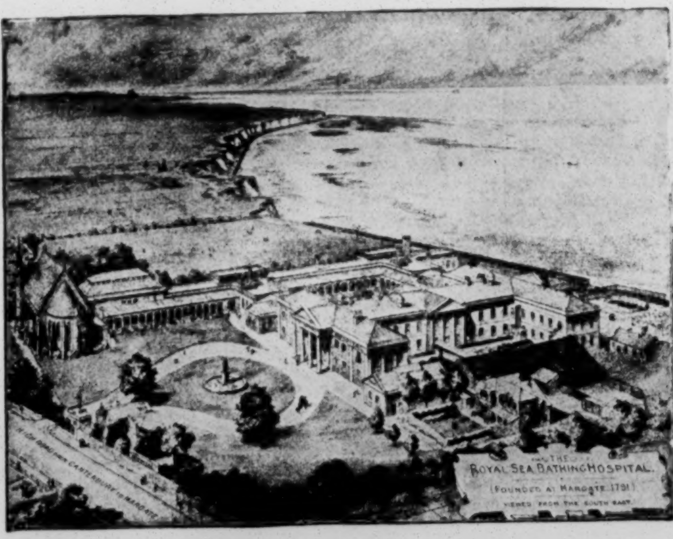

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Books and Bookmen.

Conferance of American Rabbis.

The Central Conference of American Rabbis has a way of discussing the vital problems of Judaism, and of doing so with conspicuous ability. At the Annual Convention, held in July last, at Indianapolis, several problems of a fundamental character were brought forward; but none of the discussions was more significant than that devoted to the pros and cons of a formulatory, "Modern Halachoth," or practical rules of ritual.

The term "Modern Halachoth" was pronounced "unfortunate" by its originator, Dr. K. Kohler. But the term, is, it seems to me, rather good. For while the adjective, "Modern," connotes change, the noun, "Halachoth," implies sympathy with tradition.

The matter arose thus. The Conference had resolved on producing a "Jewish Ministers' Hand Book." Drs. Kohler and Deutsch suggested the inclusion in the Hand-book of certain rules for the guidance of young Rabbis. The Orthodox Code is no longer obeyed by the Reformed Jews. When may marriages be performed, and under what conditions? Is the mourners' Kaddish to be regulated? Is the Shofar to be blown on New Year, when the feast falls on a Sabbath, seeing that Reformed Congregations observe only one day? In Berkeley Street the Shofar is blown under such circumstances; but in America there is a variety of custom, and in some cases the Shofar is altogether omitted, because the Rabbi follows the prescription in omitting the Shofar on Sabbath, but departs from old prescription in not observing the second day.

It will be seen at once that though the discussion deals ostensibly with Reformed Congregations, the Orthodox are in much the same case. The synagogues are empty on the second day of New Year, and many members of the Orthodox communities do not hear the Shofar when New Year coincides with the Sabbath.

But the matter goes deeper. There are a host of matters on which the Shulchan Aruch is ignored, or deliberately disobeyed, by so-called Orthodox Jews. Is is not destructive of law to allow law to fall into contempt and disrepute? Is not much of our current latitudinarianism in practice the direct result of a sham homage to a Code which no longer binds? Liberals and Conservatives are thus in the same boat. Law must be accommodated to us; we must accommodate ourselves to the law. The Liberals refuse to take the second course; the Conservatives shrink from the first.

The Conference took the course of rejecting the proposed formulation of "Halachoth." The view of Dr. Schulman prevailed. His speech is short, and may be cited verbatim:—

I am opposed to the idea of inserting into the Hand-Book rules or halakot. This matter really touches the main question of devising rules or instructions to cover the individual. I wish to suggest to the members of this Conference who are sometimes in doubt, as they well may be, in cases which come to them, that they should write to some one of larger experience. There are plenty of older persons to whom they might write when they are in perplexity. I, for one, cannot recognise either the necessity or advisability of formulating a hand-book of rules. I think it would be a dangerous mistake. I do not think that we should say whether a mourner should mourn for three or five days. Don't you see what this would involve? It is making a new Shulchan Aruch. When they come to me with questions of this kind, I let them settle it for themselves. I let their conscience dictate to them. They may mourn for a week, or they may go to work the next day, if it is necessary. Let them settle those things according to their own individualisms. I say now, what right have we to publish and formulate a book of rules?

This seems, at first sight, reasonable and even wise. But it implies that the present go-as-you-please is to remain unchecked; that ritual is to be at the chance caprice of every individual. If there is one thing which Judaism stands for, it is *law*; we are a community, not an aggregate of persons. And Professor Deutsch's reply to Dr. Schulman seems to me very effective. He simply remarked: "I should just like to suggest that the noblest feature of the Jewish character is regard for historical sentiment, and that ideas and individualisms must be modified by such historical sentiment." The other objectors took a somewhat different line. Professor Margolis thought that the real danger was that "the policy of our theological institutions seems to be to afford the students scant opportunity for becoming acquainted with the sources." But, curiously enough, his conclusion is: "We do not want the individual constructions of Judaism foisted upon us; and if we have no judgment of our own, we ought to abdicate rather than confess our ignorance." This is hardly the point. It is not whether individuals should be able to form reasoned opinions based on knowledge, but whether *they* should foist their idiocyncrasies on their congregations. And the proposal of Dr. Kohler was made in an advisory, not in a legislative, spirit. The Hand-book could not be promulgated "with authority." But it would, perhaps, stay the present painful indifference to law of all kind. Of the other objectors, perhaps the most interesting proposal came from Rabbi Morgenstern. Let me quote what he said:—

If we go on record as simply advising the formulation of this book, it will, to a certain extent, be looked upon as authority by some, whether it is actually so or not. As has been stated many times on this floor, it has been the custom among the Jews when one was in doubt to write to someone considered good authority. We all recognise that Dr. Kohler and Dr. Deutsch are proper authorities when they are written to, but it is a different thing for them to formulate the material for this Hand-book. While, therefore, I think it would be expedient and wise to recognise the authority and wisdom of these gentlemen when written to, I do not think that any two persons should be permitted to formulate the Halachoth. They might keep all of their letters, and finally publish a Book of *Responsa* for practical guidance.

This suggestion has much in its favour. The author of a collection of *Responsa* distinctly introduces an individual note; it claims no legislative authority. But the distinction is not very real. The difference is practically that between an Act of Parliament and a Judicial decision under the Act. Some such decisions enjoy all the force of defined law. So with *Responsa*. Hence, though I fully see the force of the objections I have quoted, I cannot but agree with Dr. Berkowitz, who spoke in these terms:—

We are all zealous, each of us, of the safeguarding of his rights in every particular, but let us also recognise that in sixteen years, of work in this Conference we have secured definite results, a consensus of opinion on certain practical questions which have come before us. It is our duty, as I understand it, to properly prepare a Ministers' Hand-Book for the use of the members of this Conference, embodying those matters upon which we are agreed. I understand from the Chairman's report that these things have been gathered together in a tangible way so that we may print them, in order to have them in serviceable form. We have studied these things painstakingly for sixteen years, and now let us have the courage of our convictions, and stand for what we actually believe.

Dr. Berkowitz rightly thinks that there are now a good many points of ritual on which many modern Jews are agreed. These could, and should, be formulated. The only real danger that I can see is one which was not raised at the Conference. The old Code erred in two ways. It laid down a right and wrong way of doing things, about which there really is no question of right and wrong; and when it did regulate significant actions, it overlaid the rules with unnecessary details. In the first case it made law ridiculous; in the second, burdensome. Now, if you make law either absurd or intolerable you defeat law. But a new book on Modern Halachoth is open to the same danger. You start with general principles. But case after case will arise, not provided for in your Handbook. There will be a temptation to rise or fall to the occasion, and insert the details omitted. And then in course of time you get a new Shulchan Aruch with all the essential defects, but none of the traditional validity of the old.

But in spite of this real danger, I think, personally, that the decision of the Conference was wrong. A new body of Halachoth would naturally be subject to periodical revision. Now revision usually spells reversion. Each old ceremony re-introduced or re-interpreted creates a demand for the addition of yet another. In modern times there has been a reaction towards ceremonial. But the reaction needs to be organised. It is just this that commends Dr. Kohler's proposal to me. "Modern Halachoth" would give point and efficacy to the increasing affection for the ceremonial which our fathers loved, and much of which our children (if not we ourselves) could be brought to love once more.

Some other Decisions of the Conference.

The question of a uniform pronunciation of Hebrew was referred to a new Committee. The former Committee found the proposal to introduce such uniformity impracticable. Dr. Schechter wrote a sympathetic letter in which, however, he held out no hope of success for such a scheme. Yet in Palestine this has been effected, in so far as spoken Hebrew is concerned. When I visited the colonies a few years ago I found that the Sephardic pronunciation was everywhere prevalent except in Rechoboth. Mr. David Yellin recently informed us that even Rechoboth has now fallen into line.

The revised Passover Haggadah was ordered to be printed; and Week-Day Services ordered to be printed as manuscript. The compilers have made some use of the Singer Prayer-book and of the Service-book of the Jewish Religious Union.

The Conference resolved not to publish a Quarterly Review. "It is the opinion of the majority of your Committee that the *Jewish Quarterly Review*, of London, is ample for all purposes of American Jewish scholars." But the majority thought a popular monthly desirable. Dr. I. Schwab presented a minority report in favour of an American Quarterly. An amendment in favour of a "scientific" Annual also failed.

Five thousand copies of pamphlet on "Bible in the Public Schools" were ordered to be printed. The American Jews have felt themselves bound to resist the introduction of Bible Reading into the public schools, and this in the interests of religious liberty.

With regard to the long-discussed question of a Synod, the Conference approved of a General Assembly in America, but declared that it was inadvisable for the Conference to attempt the formation of such an Assembly.

The Conference affirmed that "Religion is the tie which unites the Jews; the synagogue is the basic institution of Judaism, and the congregation its unit of representation."

It was resolved to publish "traditional Synagogal Music." The Conference will be working a miracle if it discovers anything "traditional" in Synagogue Music.

The Conference subventioned Eisenstein and Broydé's Hebrew Encyclopædia, *Ozar Israel*; A. Kahana's (Hebrew) Critical Commentary on the Bible; the Rashi-Stiftung founded by the late S. Buber; the Gesellschaft zur Förderung der Wissenschaft des Judenthums; and Theodor's new critical edition of the Midrash Rabba.

In the past twelve years, 74,909 copies of the Union Prayer-book have been sold. The greater part of this book is English.

The Appendix includes: (*a*) Rabbi Schulman's Conference Sermon; (*b*) the Message of the President (P. Stolz); (*c*) Plan for Co-operative Work in Collecting Encyclopædic Material (G. Deutsch); (*d*) A Suggestion as to Reaching Adolescents (by A. T. Godshaw); (*e*) Religious Work Among Jewish Inmates of Penal Institutions (A. M. Radin); (*f*) the Reform Movement as Reflected in Neo-Rabbinic Literature (M. Raisin); (*g*) Gabriel Riesser (G. Deutsch); (*h*) Samuel Holdheim (D. Philipson).

This, surely, is a splendid record of work. The Year Book is a document of the first importance, and the editors, Drs. T. Schanfarber and S. Hirshberg, deserve much credit for the promptness and skill with which they have edited the volume.

I. A.

Notes on New French Publications.

"La Famille de Jefté," is a biblical drama in three acts in rhymed prose. (Paris 1907), by Abel Givraines. This pseudonym conceals the identity of one of the most distinguished members of the younger French Rabbinate.

Under the title of "Le Prolétariat juif à Paris," the review *L'Energie francaise*, although its tendency is somewhat Nationalist, prints a fairly impartial article on the condition of the immigrant Jewish population which has founded veritable ghettos in Paris. Generally in the eyes of anti-Semites the word "Jew" is synonymous with "banker." It is, however, of interest to mention that there are men in the anti-Semitic camp who are not blind to the truth and admit that there is much misery among the Jews. The writer of the article estimates at 30,000—this figure I believe to be almost correct, as I gave it some time ago in your columns as being based on the statistics of Jewish charity—the number of unfortunate Jews who have taken up their residence in Paris in recent years. They are generally supported by their richer coreligionists and by Jewish Philanthropic Societies, who grant them loans for trade purposes. Relying on the testimony of Max Nordau, the author says that these proletarians remain so only temporarily, and that with the perseverance of their race they become at the end of the third generation, *bourgeois* in good circumstances.

S. H.

Jews in Mesopotamia.

So unalluring a pamphlet—to the ordinary person—as that just issued by Sir William Willocks, entitled "Irrigation of Mesopotamia," contains some interesting details as to our co-religionists in that Eastern land. Their number is given as 53,500, of whom no fewer than 52,200 are in Bagdad. Hilla has 500, and Karbala 800. "The Jews," says Sir William, "are almost entirely traders and money-lenders, but some of them occupy high and honourable positions, which they adorn by their character and personality. . . . . . . The Jews are more numerous than the Christians, and are remarkable for the strict observance of their religion." Sir William Willocks also states that a large number of Jewish women and girls are employed on the preparation of cloth, known as "aghabani." Only a few Christians are engaged in this work, and hardly any Muhamedans.

"Die Geschichten des Rabbi Nachmann, Ihm nacherzählt von Martin Buber" (Frankfort-on-the-Maine: Rütten and Loening) is a most interesting work. It is a collection of tales told by Rabbi Nachmann to his pupils, related by the author, Martin Buber. These tales are preceded by an essay on Jewish mysticism and its last representative. There is besides a biographical sketch of Rabbi Nachmann von Bratzlare. The book contains many interesting stories and parables.

An article on "Kingsley and the Social Problems of his Day," is contributed to the *Westminster Review* by Miss Florence S. Goldberg, of Swansea.

The Exploration of Gezer.

LECTURE BY PROFESSOR MACALISTER.

A well-attended meeting of Maccabæans was held at the Hotel Great Central on Wednesday evening, when a lecture (illustrated by lantern slides) was delivered by Professor Macalister, Professor of Anatomy at Cambridge University, on the Exploration of Gezer. Mr. ISRAEL ZANGWILL presided.

The CHAIRMAN, in introducing the lecturer, said that his interest in the subject had been derived from his son, Mr. Stuart Macalister, who had carried out these excavations, and was now in Palestine waiting for a further Firman from the Turkish Government to enable him to continue them. Professor Macalister, who was Professor of Anatomy at Cambridge, having been interested by his son in these studies, suggested a modification of the old proverb which might be rendered: "Train up a child in the way he should go, and when he is old he will take you along it."

The LECTURER, having prefaced his addres with some account of the work of the Palestine Exploration Fund, spoke of the valuable contributions to Biblical science which it had made, referring in the first place to the work of Professor Flinders Petrie, Dr. Bliss and his assistant, Mr. Stuart Macalister. The lecturer then proceeded to detail the various historical notices of Gezer in the Tel-el-Amarna tablets in the book of Joshua, in the history of David and Solomon, the latter of whom rebuilt it, in the time of the Maccabæans, when it was conquered by Simon Maccabæus, and in the time of the Crusades. From about the fifteenth century all trace of its existence was lost until it was discovered by M. Clermont-Ganneau. The earliest inhabitants of Gezer were cave-dwellers, who burnt their dead, and were unlike the Semitic settlers who followed them. The oldest wall round the city dated from not later than 2800 B.C. The pictures thrown on the screen showed the houses that had been excavated, and with reference to the thoroughfares, the lecturer remarked that those uncovered in the several succeeding cities had no relation to the streets in the preceding cities. They had found scarabs in some of these houses of the date of Amenhotep III. Under the angles of the houses they had found the human beings who were offered by the Amorites as foundation sacrifices. The persons so buried were usually defective in limb. In the later city inhabited by the Israelites these human sacrifices disappeared, and their place was taken by a bowl and lamp. Imprecation tablets were often built into the walls. Baths and olive-presses were discovered, and, indeed, there were traces in Gezer of almost everything relating to ancient times. There were numerous relics of ancient worship among the Amorites, including cup-markings, sacred hearths, pillars (one having its top anointed with oil and polished smooth), bones of sacrificed swine, wine, lavers, earthen altars, bodies of infants in jars, brazen serpents, and figures of the two-horned Ashtaroth. There were also specimens of Cretan pottery. Two-thirds of the excavation of Gezer still remained to be carried out. Unfortunately, the resources of the Fund were straitened. Should they, however, be supplied with the means of bringing their excavations to a conclusion, they would be in a position to write the whole history of Gezer from the very earliest times and to produce a record which would throw the fullest light on ancient history.

Mr. HERBERT BENTWICH led off the discussion, and deplored the fact that so much money was spent upon charities and so little upon research work of this character. Instead of sending men out to the East to unearth treasures of the past, and to learn what these countries had to impart, they were sent to teach English to the natives. At his request Mr. Stuart Macalister had surveyed the site of Modin, the birth-place of the Maccabæans.

Sir CHARLES WATSON appealed for further support to the Palestine Exploration Fund.

Mr. GRACE, Secretary of the Fund, stated that he had that day received a letter from Constantinople, announcing that the new Firman had passed the Council of State. There was thus a prospect that in a few weeks it would be definitely obtained. There was no time to be lost because the opportunities of examining ancient sites were diminishing every day.

Mr. ISRAEL ABRAHAMS said that he was the first person who had suggested, at a Maccabæans' dinner, the desirability of excavating and purchasing Modin. Still it would be a pity if they suffered themselves to be drawn off from the work that was being done at Gezer, and which, having already produced such rich results, promised even greater. The cruel severity of the Bible towards the Amorites had often been commented upon But when they had shown to them those abominable sacrifices of infants, they began to realise that something like the extermination of this race was necessary in order to make room for a higher civilisation. They must remember that other people besides the English were at work on the exploration of Palestine. The Germans received better financial support, while the English thought more of the bread-and-butter charities. A double duty, therefore, rested on the community of English Jews.

Mr. ELKAN ADLER said that both Mr. Bentwich and Mr. Abrahams were too hard on the English community. German research was not subventioned by the Government. He had been present at the famous lecture by Delitzsch on "Babel und Bibel," which could not compare for interest with that which Professor Macalister had given the Maccabæans, though it was graced by the presence of the German Imperial family.

The CHAIRMAN, in summing up the discussion, said that the various diagrams thrown upon the screen showed that the Jewish occupation of Palestine was of a very brief character as compared with that of other races who had dwelt there. Yet the Jews might claim Palestine as their land, because they had produced most, and their genius had stamped itself upon the country. The excavations furnished a new sort of criticism of the Bible. The old verbal criticism was defective. The only feasible criticisms in these times were the psychological and the archæological. Of the many vicissitudes in the history of Gezer, its capture by the Maccabæans was the most notable.

A vote of thanks to the Lecturer was proposed by Dr. S. A. HIRSCH, seconded by Dr. REDCLIFFE SALAMAN, and supported by Mr. NATHAN S. JOSEPH.

In moving a vote of thanks to the Chairman, Mr. M. H. SPIELMANN said that he had received that evening over twenty new adhesions to the Palestine Exploration Fund.

FREEMASONRY.—A meeting of the Montefiore Lodge was held on Tuesday last at the Café Royal, when Mr. A. M. Wartski, the Senior Warden, was elected Worshipful Master for the forthcoming year. A vote of thanks and a Past-Master's jewel were voted to Mr. B. Dukes for the able manner in which he had carried out the duties of W.M during the past two years.

HOME FOR AGED JEWS.—Last Sunday, the Primrose Concert Party gave an entertainment at the Hackney Home. Mr. J. Jacobs, of Plymouth, presided, and provided the inmates with cigars, spirits and refreshments. He also promised to supply the Home with two easy-chairs for the new building at Wandsworth. Mr. H. Defries directed the concert, which was arranged by Mr. Bernard M. Marks, the Chairman of the Party.

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Musical and Dramatic Notes.

The Barmitzvah of Leopold Lustig, the gifted young violinist, will take place at the Great Synagogue to-morrow. We published a portrait of this gifted young violinist on the occasion of his concert at the late Mrs. Ada S. Ballin's residence in March last. Under the guidance of the great master, Wilhelmj, his talents are being developed to a splendid degree. His repertoire is very large, and no work seems too difficult for him to perform. A brilliant career is no doubt in store for Leopold Lustig.

The next competition in connection with Mr. Isador Epstein's School of Pianoforte will take place on February 20th. Mr. Epstein has opened a studio in Finchley Road.

Mr. Mark Hambourg announces a further prize competition, the conditions being that the composer must have been born or educated within the British Empire; the composition must be original, and must neither have been published nor played in public; the compositions to be written for the pianoforte in the form of a Fantasia, Scherzo, or Ballade, and must not occupy more than twenty minutes to play. The first prize consists of twenty guineas, the second of ten and the third of five guineas. In each case the composer retains the copyright of his composition. The composition gaining the first prize will be played by Mr. Hambourg at his only recital of the season, on May 5th. The final date of sending in compositions is March 31st.

Mr. Frohman has appointed Mr. B. A. Meyer acting manager at the Aldwych Theatre.

Mr. Lewis Waller's lessee-ship of the Imperial having terminated, Mrs. Langtry's representative, Mr. E. Michael, is prepared to let it again.

Miss Johanna Heymann, the talented pianist, announces a Matinée Musicale for Wednesday. February 6th, to be held at 6, Kensington Palace Gardens, by kind permission of Mr. and Mrs. Vanden Berg.

In consequence of the continued illness of Mr. Rubens, he has, by permission of Mr. Frank Curzon, arranged for Mr. Hargon to finish the libretto of "Miss Hook of Holland," of which Mr. Rubens had completed the lyrics and music, and which will now be entitled "A Dutch Incident."

Mr. F. G. Hess, Treasurer of the Playgoers' Club, superintended the arrangements last Saturday at the Broadway Theatre, Deptford, when 2,300 children were invited to see Cinderella.

On the same day a similar number of children were present at the Elephant and Castle Theatre, when Mr. Harry Hart assisted in looking after their comfort. Refreshments were provided at both houses. Last year the Club provided 20,000 children with similar entertainments.

Mischa Elman's tour of the provinces will commence next Monday, when he will appear at the Harrison concert at Birmingham. On the following days he will visit in turn Manchester, Liverpool, Sheffield, Newcastle and Edinburgh. On the 28th inst. he will give a recital at Glasgow, and after appearing in Aberdeen on the following day, will conclude the tour at Bradford.

Baron Albert Franchetti, the Italian composer, has sailed for India in order to study the native music of that country. On his return he proposes to write an opera on an Indian subject.

Miss Rosa Olitzka has just returned from a successful tour in the provinces. She sang last week at the Jansons Concert at West Hartlepool. She was rapturously applauded by a crowded and enthusiattic audience, and had to give several encores. The gifted singer appears next week at the German Opera at Covent Garden Theatre.

The well-known Dutch pianist, Mademoiselle Johanna Heymann, announces a musical matinée for Wednesday afternoon, February 6th, at 8, Kensington Palace Gardens, the residence of Mr. and Mrs. Henry Van den Bergh, who have placed their house at the disposal of the gifted pianist for the occasion. Mlle. Heymann will be assisted by Miss Annabel McDonald (vocalist) and Miss Jacoba Schuman (violinist). The programme embraces a very choice selection of instrumental and vocal numbers. Miss Emmie Trotman will be the accompanist.

The *Brighton Standard* of Tuesday, in its criticism on Sunday's West Pier Concert, refers to the "bright, ringing soprano" in the ballad selections of Miss Gladys Haysack, and to the "capital recitations by her sister, Miss May Haysack."

Mr. and Mrs. Nathanson are again appearing in the Yiddish plays at the Pavilion Theatre, where they made so favourable an impression during their short season last year. Mr. Nathanson opened last week with "The Talmud Student," a powerful play of Russo-Jewish life portraying the struggle between the assimilatory tendencies and the conservative elements which are the main characteristics of modern Russian Jewry. In the title role, Mr. Nathanson repeated the triumph he achieved here last year, the crowded house according him an ovation after his fine rendering of the dramatic dream-allegory at the end of the second act. He received excellent support from Mrs. Nathanson; the cast also included Mesdames Goldschmidt and Keiser, Messrs. Schilling, Gusofsky, Goldschmidt and Sherman.

The Folk-Lore Society.—We print elsewhere an interview with the Rev. Dr. Gaster, in connection with his election as President of the Folk-Lore Society. The formal election took place on the nomination of the Council at the annual meeting of the Society on Wednesday evening. Dr. W. H. D. Rouse, the retiring President, in proposing Dr. Gaster's election, said that the Society was to be congratulated on securing for the post so eminent a folklorist. Dr. Gaster will deliver his presidential address at the termination of his year of office.

Dr. Alexander Marmorek and the Cure of Tuberculosis.—The Paris correspondent of the *Daily Telegraph* says: Three years ago a great deal of discussion was raised by the claim of Dr. Marmorek, then of the Pasteur Institute, that he had discovered a serum for the cure of tuberculosis. A lively debate was carried on in the Academy of Medicine at the time, and also in the Press, and Dr. Marmorek resigned his post. A number of doctors held that the serum was not efficacious. Dr. Charles-Monod, who from the first was inclined to support Dr. Marmorek, has given the serum a thorough trial during the past three years, and has reported the results to the Academy of Medicine. While admitting that the serum was not all that had been claimed for it at first, it has, nevertheless, been proved that it has a beneficial effect in most cases, and is at all events harmless. From accounts received from various practitioners in different countries, it appears that a serum has a beneficial action on all kinds of tuberculosis, whether of the lungs, bones, or ganglia, and in pulmonary tuberculosis, Drs. Lewin, Hoffa, and Van Huellen declared that it had a good effect on all the morbid symptoms. In a number of cases some doctors have not hesitated to declare that the serum had effected a cure. The serum of Dr. Marmorek, he therefore concludes, is a valuable discovery.

Dr. Cohen Brandes contributes a preface to Prince Kropotkin's "Memoirs of a Revolutionist," of which Messrs. Swan, Sonnenschein and Co. have just published a popular edition.

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From Far and Near.

Louis Infeld has won a scholarship at Cambridge, tenable for three years. Infeld is a remarkable example of the value to this country of Jewish immigrants. He arrived in England from Galicia about five years ago, not knowing a word of English. When here only two years he won an L.C.C. scholarship at Owen's School (commercial), and subsequently another general scholarship. He passed the intermediate local Cambridge with honours, and soon after matriculated at London University.

Sunday's meeting of the North London Children's Orphan Aid Society has drawn attention to the capital method of furthering the interests of the Orphan Asylum by means of weekly contributions. In fourteen years the North London Society has amply demonstrated its usefulness, while in East London, where the claims of the Norwood Home have been so strenuously advocated by the Rev. J. F. Stern, the results achieved are noteworthy. The provinces also are not unmindful of the work of the institution, and from this source alone the contributions have been satisfactory. This is as it should be, considering that the provinces have a call on the resources of the Home, and that their votes carry the same possibilities of success as those of the London contributor.

The Fashion Street Bazaar which Mr. A. Davis anticipates opening in a few weeks, certainly before Passover, is in the final stages of completion. A tour of the building—the license for which was granted last November—impressed us considerably with the vast improvements which have been effected, and with the utilitarian element pervading the general scheme. One great recommendation is the fact that the market (of which the Morgan Street Bazaar was the successful forerunner), is situated in a thickly-populated district where there exist several great blocks of model-dwellings.

Apropos, we are sorry that a misconception should have arisen in the paragraph having reference to the matter which appeared last week in this column. The description of the sparsely-tenanted booths was not by any means intended to refer to the Fashion Street Bazaar, or to any of the "Arcades," with which Mr. Davis is identified. On the contrary, the bazaars opened by him have proved successful in every way, and have benefited the tenants as well as the shopping public.

The Beth Holim authorities have made their choice of a steward, and the candidate selected by them is Mr. J. Philips, who does not belong to the Portuguese Congregation. There have been singularly few changes in the stewardship of the Home, for those who have been happy to enjoy the confidence of the House Committee appear to have retained the post for lengthy periods. There have likewise been few stewards so universally beloved as Hananel Abendana, a gentleman whose *régime* at the Beth Holim in the old days long remained a pleasant memory.

Hananel Abendana was the great favourite of Mr. Nathaniel Montefiore, father of the respected President of the Anglo-Jewish Association. The most benevolent of men Mr. Abendana was often referred to as "possessing the heart of a woman," and during the period—following upon the death of his wife—that his sister occupied the post of matron, it was reputed to be difficult to decide which of them did the most good. The boys of the "Gates of Hope" School—of which Mr. Nathaniel Montefiore was long President—have reason to remember Abendana's name, for prizes to perpetuate his memory are awarded every year.

Master tailors met on Monday evening at the Beaumont Hall for the purpose of confirming the rules laid down for the guidance of a Conciliation Board between masters and men. There was an obvious ring of sincerity about the circular that had been issued to convene the meeting. While urging the necessity for a representative gathering, the conveners stated that the rules about to be submitted "will ensure for every member of this organisation peace and quietness in his workshop for the ensuing season's trade." The idea of obtaining such desiderata had a very evident effect on the attendance. Mr. L. Lyons was among those who spoke on the present situation.

Mr. John Raphael lectured on Sunday evening at the West Central Jewish Working Men's Club on "The Production of a Newspaper." After his very interesting address, medals were presented to those members who had distinguished themselves in the sports section during the past season.

Yet another change has been effected is the constitution of the Ancient Order of Maccabæans. This time, it is the decision of the Jehoudah Halevi Beacon—henceforth to be known as the Maccabæans' Social and Literary Society—to discontinue its benefit system, this having been found to act as a drawback in attracting members to the social section. A members' and friends' meeting was held on Sunday at the Great Synagogue Chambers for the discussion of the new arrangement. The work of the Society will be social, literary and on a national basis, part of the subscriptions being devoted either to the Zionist or the Ito organisations. The Chairman is Mr. S. Newman, and the Hon. Secretaries, Miss S. Myers and Mr. S. Kozminski. The Society appears to have been well-advised in ceasing its benefit system, in view of the many benefit societies which at present abound. The business of the benefit branch has not been extensive, and it were better abandoned in favour of more serious work in the direction indicated.

The North London Jewish Literary and Social Union, one of the pioneers of the Jewish literary movement in the metropolis, will celebrate the tenth year of its existence by an entertainment at Northampton House next Sunday. The programme is an unusually ambitious one, including a dramatic performance and a dance. The Union has been among the most successful of the literary societies. Its President this year is Mr. M. E. Lange, M.A.

Quite a large number of Jewish candidates are already in the field for the coming County Council elections. In Whitechapel, the spectacle, once exhibited, of two Jews opposing one another for a Parliamentary seat, is to be repeated in the municipal sphere next March, Mr. H. H. Gordon and Mr. Elkin both contending for the honour of representing the constituency at Spring Gardens.

One of the most interesting of the Jewish candidatures for the Council is that of Carl Stettauer, who is standing for Stepney in the "Progressive" interest. Mr. Robert M. Sebag-Montefiore is also announced as a candidate on the Municipal Reform platform.

Presentations to Mr. Joshua Cohn.

Last Saturday evening Mr. Joshua Cohn was presented with the following address from the New Synagogue, of which he is Warden, on the occasion of the celebration of his seventieth birthday.

UNITED SYNAGOGUE.

New Synagogue, Great St. Helen's, E.C.

To JOSHUA COHN, ESQ.—We beg to offer you our cordial congratulations on the occasion of the seventieth anniversary of your birthday. The present and past members of the Board of Management with whom you have been associated, desire to take advantage of this opportunity to place on record their high appreciation of the valuable services you have rendered to the New Synagogue, first as a member of the Committee, and since 1901 as Warden.

In the name of the Congregation your present and past colleagues have much pleasure in presenting you with this address as a slight token of their affectionate regard and their earnest hope that you may long be spared to the members of your family in health and happiness to continue your honorary labours in the interests of the New Synagogue.

With all good wishes, we are, dear Mr. Cohn, yours very truly,

M. Moses, Warden; C. van Biema, Financial Representative. Benjamin Aarons, H. Barnett, J. Bloch, Morris Cohen, Nathan Horwitz, D. Jacobs, Woolf Jacobs, J. Kaplan, Dave Levy, Joseph Maizels, H. M. Matthews, Joseph Meller, H. Rosenbaum, David Samuel, D. Toubkin, A. M. Wartski, S. Levy, Minister and Secretary.

London, January 12th, 5667—1907.

In the absence through illness of Mr. Mark Moses, the presentation was made by Mr. C. van Biema, Financial Representative

In returning thanks, Mr. Cohn said that no words of his could in any way express his feelings of gratitude and gladness His thoughts were specially directed to the Almighty, to whom he offered his humble and most heartfelt thanks for having spared him to attain the age he had reached, still in the enjoyment of the best of health and spirits. He accepted the presentation with feelings of the heartiest gratitude, and he assured them that he would value it most preciously. It caused him to think and believe that he must have fulfilled the office of Warden of the New Synagogue in a satisfactory manner. He was sure they would forgive him for not saying all that he felt on that occasion, for his heart was full, and his lips could not utter all he wished to say. He was very happy to see himself surrounded by his devoted wife and children and a host of friends and well-wishers, and he trusted that he might be permitted to enjoy their friendship for many years to come. A vote of thanks to the Testimonal Committee was proposed by the Rev. S. J. Roco, and was responded to by the Rev. S. Levy.

A large number of Mr. and Mrs. Joshua Cohn's friends were present at their At Home in the evening. Numerous telegrams were sent by those who were unable personally to offer their congratulations.

On the previous day Mr. Cohn was presented with a massive silver salver, bearing the following inscription: Presented to Joshua Cohn, Esq., on his seventieth birthday, by his customers as a mark of their esteem and appreciation, January 12th, 1907—5667.

Mr. A. M. Wartski, in making the presentation on behalf of the subscribers, referred to the affectionate regard in which Mr. Cohn was held by those who came into daily contact with him. Mr. Cohn feelingly tendered his thanks. Miss Hyams, on behalf of the ladies, presented Mrs. Cohn with a bouquet.

DR. MAX NORDAU contributed an article on "Bumps and Brains" to yesterday's *Daily Graphic*.

AT the recent examinations held at Trinity College, London, Annie Smith, of 18 Grosvenor Road, gained the Licentiate Degree (L.T.C.L.) for pianoforte playing.

ON Sunday, the Hackney Welcome Concert Party gave a concert under the direction of Miss Sadie Calman, at the Stepney Jewish Lads' Club. Mr A. Morris presided.

THE King of Spain has appointed the Apollinaris Co., Ltd., Purveyors of Apollinaris Water under Royal Warrant.

CHRISTIAN STREET TALMUD TORAH.—The number of applicants for this year's distribution of boots by the Ladies' Society increased to 400, while the funds available provided for 160 only. The Committee, therefore, distributed 160 pairs of boots in December to the most needy and have since endeavoured to supply the other children. Last Sunday they distributed additional 100 pairs.

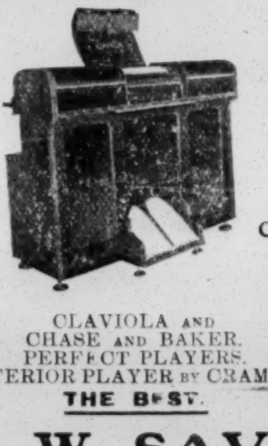
ALIENS AT LIVERPOOL STREET STATION.—On Wednesday morning a contingent of fifty transmigrants *en route* for America arrived at Liverpool Street Station from Antwerp, *via* Harwich, to the astonishment of the many business people who were pouring into the City. They were booked to proceed by the Allan Line, but as no vessel was sailing from London, they had to be transferred to Liverpool. The Jews Temporary Shelter was notified, and food was promptly sent to the travellers. Brakes were engaged to take them to Euston and in a few hours they were again in the train. They were to leave Liverpool on the "Ionian" yesterday.

JEWISH WORKING MEN'S CLUB.—On Tuesday the weekly debate was opened by Mr. Robert Vernon Harcourt (son of the late Sir William Harcourt), who moved: "That this Society considers that the past achievements and future intentions of the existing majority in the House of Commons and the London County Council are worthy of approval, and afford a policy which will make for justice and for economy and prosperity." Mr. Louis S. Montagu, J.P., presided. The following took part in the discussion: Messrs. A. Rosenthal, M. Fersht, B. Schonberg, H Lesser, S. Simmonds and J. J. Gershuny. The resolution was carried.—A ball was held at the Club on Saturday. Messrs. M. Myers and W. Cohen were M.C.'s.

SOUTH ESSEX JEWISH SOCIAL AND LITERARY UNION.—On Sunday Mr. E. Sternheim read a paper entitled "Some Communal Problems." Mr. I. B. Hobsbaum and the Chairman (the Rev. L. Mendelsohn, B.A.) took part in the discussion.

NORTH LONDON CHORAL AND SOCIAL SOCIETY.—The first rehearsal of the new session took place last week at Ambler Road School, Finsbury Park, when a vote of thanks was passed to the Rev. A. Perlzweig on his resignation as conductor.

PLAYERS PIANOS



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PROVINCIAL NEWS.

MANCHESTER.

Aged Needy Home and Temporary Shelter. The first monthly meeting of the newly-amalgamated Home for Aged and Needy Jews and Temporary Shelter for the Poor was held last week, when satisfaction was expressed at the result of the amalgamation. It was stated that 41 strangers had been supplied with food and shelter, in addition to the regular inmates. Several new applications for admission were dealt with. Messrs. B. Kostoris, M. Marks and M. Steinart were elected on the Committee.

Visiting Committee. At a recent meeting of the Visiting Committee of the Hebrew Congregations of Manchester, the Rev. Dr. B. Salomon was presented with a silver cigar-case with inscription, on the occasion of his completion of twenty-five years' ministry. Mr. J. Lustgarten made the presentation, and was supported by the Rev. J. H. Valentine and Mr. M. A. Michaels.

It is intended to enlarge the scope of the work of the Committee by engaging the services of paid officials at the police-courts, so that the interests of those unable to defend themselves by reason of poverty or ignorance of the language may be better protected in the future. The Committee hope that by a more thorough investigation of various cases matters affecting the welfare of poorer coreligionists may be better served, and thus tend in a measure to safeguard the honour of the Manchester Jewish community generally.

The Rev. I. Simon, Hon. Secretary, called attention to the case of a boy who was sent by the Manchester magistrates last November to the North-Eastern Reformatory, near Morpeth, for five years. In answer to enquiries, Mr. Simon had received a letter from the Secretary, Mr. R. R. Redmayne, who wrote: "Till lately there were only about ten or twelve Jewish boys, but now they have about twenty-six . . . . . The increase of Jews requiring Reformatory treatment is now such that it would be worth while having a Reformatory for Jews alone."

Jewish Hospital. On Sunday, in the North Manchester Synagogue Hall, the presentation was made of testimonials to two past Honorary Officers of the Jewish Hospital, Mr. Joseph Myers, who for many years had held the position of Treasurer, and Mr. H. M. Feinberg, who until recently had acted as Hon. Secretary. Dr. Dreyfus, who was prevented by indisposition from being present, sent a letter expressing regret for absence and praise of the valuable services of Messrs. Myers and Feinberg. Dr. HARING presided.

Mr. S. CLAFF, in making the presentation to Mr. Myers, said that when at the outset the opposition to the establishment of a Jewish Hospital in Manchester had been very strong, they had been particularly glad to welcome the support of Mr. Myers, who had subsequently worked heart and soul in the interests of the institution. Mr. Myers had likewise performed important services for the community at other well known institutions, one being the Shechita Board, where he occupied the position of Vice-President and of which he had refused the Presidency in order to devote his leisure to the interests of the Hospital; while at the Jewish Board of Guardians he had resigned after having done excellent work, in order to be able to devote more attention to the Hospital. It was Mr. Myers who had induced the Member for one of the districts of Manchester to give the first £100 donation.

Mr. LOUIS GLASS said that such an admirable worker as Mr. Myers would be difficult to replace.

Mr. EZRA ALTARAS joined in the good wishes expressed to Mr. Myers.

Mr. J. I. LOEWY, Hon. Secretary, read the address, which is engrossed on vellum and framed.

Mr. J. MYERS, who was warmly received, said that when he had undertaken slum duties connected with the Board of Guardians and came into contact with all classes of the poor, he studied the nature of their vices and found these were not characteristic of that class of the Jewish race, but more attributable to the oppression they as an Eastern people had undergone and to their peculiarities of manner and customs. On the other hand, he could not but admire their many virtues—sobriety, morality, loyalty, intelligence, energy, and also their family life. All these qualities made him entertain the belief that they were the products of orthodox Jewry, and were well worthy of every consideration and all material aid it was in his power to give. Therefore his heart went out to their needs and made him work heart and soul for such charitable institutions as the Jewish Hospital. That his colleagues should recognise his efforts was a matter of deep pleasure to him. He had only relinquished the position of Treasurer on account of his change of domicile to Blackpool. While heartily thanking them for the address, he must not fail to connect the name of his wife with his public work, for she had given every help and encouragement in his efforts.

Dr. HARING, in making the presentation to Mr. Feinberg, said that at the commencement things had been in a state of chaos, but Mr. Feinberg, who was a good organiser, had brought them to something like order. He was an Admirable Crichton as Hon. Secretary. The work had been so difficult that without him the hospital might not have been formed.

Mr. J. I. LOEWY read the address, and stated that a gold watch, suitably inscribed, had been included in the presentation. Mr. Feinberg had acted for six years as Hon. Secretary, and had given a vast amount of his time and work to the duties of the office.

Mr. N. ROBINSON said he was one of the pioneer band of twelve who had initiated the scheme of the Jewish Hospital, and he had sought and obtained the aid of Mr. Feinberg at the outset. He was proud of the work attained. None knew better than he the late hours spent by Mr. Feinberg in the duties of Hon. Secretary to the Hospital. He felt certain the future of that institution was bright and hopeful.

Mr. B. BALABAN said that as one of the band working for the Hospital, he knew no better workers than Messrs. Myers and Feinberg.

Mr. FEINBERG, in returning thanks, said that he regretted that his wife was unavoidably prevented from being present. He looked upon the building in Elizabeth Street as more of a testimonial than anything that could be presented to him.

Mr. J. BERTELSTEIN, in moving a vote of thanks to Dr. Haring and of welcome to Mr. and Mrs. Claff, said that Dr. Haring had given valuable service in looking after the wants of their poorer coreligionists, and he was in a position to know that his work was highly appreciated by the poor. It was largely owing to the use of the names of Dr. Haring and Mr. Claff that the weekly subscriptions in 1906 had amounted to as much as £453.

Miss GLASS seconded the vote, which was supported by Mr. JOS. MYERS, who said that Dr. Haring was a tower of strength to the Hospital.

Dr. HARING, in reply, assured them that his work was a great pleasure to him, as he looked upon the Hospital as a child of his own.

Mr. S. CLAFF also returned thanks.

Zionist Association. On Saturday, Mr. A. J. Davis lectured to the Ladies' Branch on "The woman of to-day." Mrs. Nathan Laski presided. Mesdames Davis, Harris, Wersberg, and Messrs. Finburgh, Shapiro, Jaffe and Jacobs took part in the discussion.—Mr. R. Segal opened a debate on Sunday on "Israel's greatest need." Mr. V. Saft presided. A discussion ensued.

Chevras. The quarterly meeting of the Mount Horeb Beacon, No. 9, Order Ancient Maccabæans, was held on Sunday, Bro. Mandlebaum, Commander, in the Chair. The balance-sheet, showing a substantial surplus, was adopted. Bros. I. Chazan and A. Harris were elected Delegates to the Grand Beacon, London.—The Mattathias Beacon held the first of a series of smoking concerts on Saturday evening at the Knowsley Hotel, Cheetham. The following gave their services: Messrs. Bergbloom, H. Bloom, Mamlock, Klyne, Lesser, Goldman, M. Levy, Marcovitch, Silverstone, Cohen, Doff, and Franks.

Miscellaneous. A concert was given to the Heyrod Street Working Men's Club, Ancoats, last week by the Edward Concert Party.

A number of garments were distributed to the Jewish poor children attending the Southall Street Board School on the 9th inst. by Mrs. Victor Nathan, President, and Mrs. Aubrey Franks, Hon. Treasurer and Secretary, of the Didsbury District Dorcas Society. These ladies were assisted by Mrs. Keesing, an active member of the society.

Last week the Jewish Working Men's Club Minstrel Troupe gave a concert at the Chorlton Union Workhouse, Withington.

The draw in aid of the Talmud Torah School, which should have taken place on January 20th, has been postponed to February 10th.

The Rev. Walter Levin, of London, will read a paper before the Literary and Social Union next Sunday at the Victoria Hotel. The annual conversazione has been fixed for February 21st, and will take place at the Cheetham Town Hall. The Hon. Secretary is Mr. Philip Cobe, 2, Pimblett Street.

LEEDS.

Zionist Association. At a meeting of the Zionist Association, Messrs. Sol. M. Goldberg and B. Heron were elected delegates to the conference in Birmingham. A resolution was adopted to be placed before the conference, urging that a provincial treasurer should be elected with power to order Shekolim direct from the Actions Committee, and that he should be responsible for them after deducting 25 per cent. for the English Zionist Federation.

Theodor Herzl Memorial Home. The first annual report states that the Home has been almost continuously full during the year, 142 patients having sought admission, while only 112 could be accommodated. Forty-seven patients recovered, fifty-seven were considerably relieved, and only eight left the institution unimproved. That a great variety of cases passed through the Home is shown by the hospital register revealing sixty-four different diseases. Many cases were of considerable scientific interest, and were reported at the meetings of the Leeds and West Riding Medico-Chirurgical Society. Though not a single death had occurred at the Home during the year, there were many cases of a very serious character, necessitating at times the assistance of the Honorary Consulting Staff, Dr. Trevelyan and Mr. W. Thompson. There were only four paying patients, the remainder having been recommended by the local Jewish Sick Charity, the Hon. Staff, members of the Board and private medical men. A few cases were sent from the Union Infirmary and Dispensary. A special ward was allocated for maternity cases. The Board therefore consider that this Home, although not specially a Jewish lying-in hospital, has perhaps a considerable claim—more than any other existing Jewish institution—to the Mrs. Lewis-Hill bequest of £5,000 towards a Jewish lying-in hospital. During the year there were thirteen operations, all of which were successful. The financial statement shows that the income was £986, including £928 from Alderman Jacob Moser, J.P., of Bradford, and £52 10s. from Mr. Julius Ephraimson. The Board do not intend to make an immediate appeal for public support, as Alderman Moser has promised to maintain the institution for three years.

Jewish Workmen's Burial Society. The half-yearly report and balance-sheet is about to be issued. The total income for the half-year is £130 (an increase of £8 over that of the last half-year); the total expenditure amounted to £116, including £50 paid on the mortgage of the cemetery. The Society has been established six years, and £600 has been paid on a mortgage of £750, leaving a balance of £150. The membership exceeds over 1,000.

Am Israel Ito Branch. A public meeting was held on Sunday at the Gower Street Council School, for the purpose of hearing the report on the recent Ito Conference held in London, from the local delegate, Mr. J. Walsh, who represented the Am Israel branch of the Ito.

The Rev. M. ABRAHAMS, who presided, appealed for increased support. Dealing with the critics who contended that Territorialism had deviated from the original idea of autonomy, he said that whilst Itoland was the land of their aspirations, it was meanwhile their duty to obtain a land where their more unfortunate, persecuted brethren could breathe the free air, unmolested and in freedom.

Mr. J. WALSH then reported his impressions of the London Conference.

A resolution pledging the meeting to support the Ito and of allegiance to the new emigration project, was moved by Dr. FRIEND, seconded by Dr. S. JACOB, supported by Messrs. J. M. FORSTER, HENRY CAMRASS, A. FRIEZE and BARRISON, was carried.

Leylands Council School. The annual distribution of prizes took place on Tuesday. These columns have more than once given publicity to the excellent accomplishments of this school, which consists exclusively of Jewish children. The register of attendance for the past nine years reveals the following remarkable result: 31 months at 98 per cent.; 65 months at 99 per cent.; 12 months at 100 per cent. Many children entered and were successful for the City Junior Scholarships. Mesdames Soman and M. Myers and Miss Hirsch were presented with bouquets. The pupils having given an excellent entertainment, the Rev. M. Abrahams, B.A., who presided (in the absence of Councillor Hirst), delivered an eloquent address. He endorsed the opinion expressed in a written encomium by Mr. M. J. Landa, (an old pupil of the school) that "to-day it is impossible to praise the Leylands School. One can only marvel" and more so, when one considered the adverse environment and other inconveniences the school has to put up with. Dwelling upon the noble work of the headmaster Mr. Watson, the Chairman paid him a high tribute remarking, that were any letters addressed to the "Headmaster, Leeds," they were sure to be delivered to Mr. Watson. Mr. Abrahams then presented some of the prizes, others being handed to the winners by Mrs. Soman and Mrs. M. Myers.

Councillor J. LUBELSKI having praised the work of the headmaster

Mr. Watson replied, observing that the "Alien children were one of England's greatest assets." The presentation of 178 special and 260 ordinary prizes by Miss Hirsch concluded the proceedings.

Chevras. The annual report of the Ancient Order of Foresters Court Hope of Israel, No. 6,951, shows that forty members received during the past year sick pay, amounting to £97, the largest amount paid during the existence of the Court. The funds of the Court amount to £1,684, whilst the gain for the past year is £49. Owing to the healthy financial condition of the Lodge, a members' secession of contributions fund has been established, whereby members attaining the age of sixty will be relieved from paying contributions, though possessing the rights to all the benefits of the Court. The Secretary, Bro. George F. Kelly, P.D.C.R., is High Chief Ranger of the A.O.F. The following were elected:—Bros. A. Davis, Chief Ranger, and D. Bernstein, Sub-Ranger.

Miscellaneous. At a general meeting of the Judæan and Junior Cercle held on Sunday, the following were elected:—Messrs. L. Isaacs, Chairman; A. Bracup, Vice-Chairman; A. Levi, Hon. Secretary; H. Cohen, Treasurer. The balance-sheet, showing a substantial balance was adopted. Mr. E. Myers was presented with a book for having delivered the best lecture of the summer session.

Aberdare. On Sunday last, under the auspices of the Aberdare Jewish Literary and Social Society, Miss S. Silverman lectured on "Judaism in the Service of Humanity." Mr. Hann presided.

Birmingham. A meeting of the Zionist Association was held on Sunday to consider how to further the Zionist movement in Birmingham. The following Provisional Committee was elected to reconstruct the society: Messrs. M. Jacobs, Chairman; A. Adleman, Treasurer; Miss R. Goldsmid and Mr. H. Bernstein, Hon. Secretaries; Miss Goldsmid, and Messrs. L. Cohen, J. Glass and H. Libowich, Committee.

Bradford. The Jewish Lads' Club, which was founded some years ago and has since been doing much good work among the poorer Jewish lads, is in want of funds. Mr. Edwin J. Strauss is giving a concert on February 20th in aid of the club. A number of well-known local artists have promised their support.

Cardiff. On Sunday, at the Oddfellows Hall, under the auspices of the Dorshei Zion Association, Mr. N. S. Burstein lectured on: "The Life of Rabbi Akiba." Mr. Leo Joseph presided. On the motion of Mr. J. Zeidsman, seconded by Mr. Phillips, thanks were accorded to the lecturer.—There was a large gathering at the Cemetery last Sunday to witness the setting of the memorial over the grave of the late Mr. Louis Samuel, J.P. The service was read by the Rev. J. Abelson, B.A., of Aria College, Portsmouth, assisted by Mr. M. Lewis. Mr. Abelson delivered an address in which he mentioned that the deceased had by his own industry and uprightness as a citizen, worked his way until he became the first Jew in Cardiff who held the office of Justice of the Peace. He also dwelt upon his work among the poor and his devotion to the synagogue. After the service, a large congregation assembled at the Cathedral Road Synagogue, where a tablet in the vestibule to the memory of Mr. Samuel (subscribed for by the members of the congregation) was unveiled by Mr. J. Woolf. The Rev. J. Abelson preached a sermon, after which Mr. Isaac Samuel, J.P., thanked the congregation for their kindness in perpetuating the memory of his brother.

Chester. At the Synagogue on Sabbath last the Rev. J. Lubetzki delivered his inaugural sermon.

Dewsbury. The first meeting of subscribers of the Hebrew Benevolent Fund was held on Sunday at the Synagogue, Grove Street. Rules were adopted and the following were elected: Messrs. J. W. Flatow, Treasurer; L. Salinsky, M. Wattsman and Hyman, Committee; the Rev. I. Dobkin, Secretary.

Dublin. On Sunday, Mr. Ernest Harris, LL.D., opened a discussion at the Social and Literary Club on "Should the Constitution of the House of Lords be Amended." Mr. M. E. Solomons, J.P., presided. Messrs. Elyan, Wigoder, Schreider, Newman and B. J. Fox took part in the discussion.—The annual concert of the Jewish Athletic Association was held last week at the Town Hall, Rathmines. Mr. H. Elliman and Mr. B. Scher were stage managers.—A public meeting for the purpose of organising a juvenile Zionist Society will shortly be held under the auspices of the Young Men's Zionist Society.

Edinburgh. On Sunday Mr. W. T. Munro Hogg lectured before the Jewish Literary Society, on "How to converse with the Jews about Christianity." A discussion followed in which Messrs. H. Lipetz, C. I. Michaelson and L. Lipetz took part. Mr. H. Lindey proposed, and Mr. C. I. Michaelson seconded, a vote of thanks to the lecturer. Mr. J. Levy presided. A resolution congratulating Mr. Sheriff Guthrie, K.C., on his elevation to the Bench, was adopted.

Gateshead-on-Tyne. A general meeting of the Beth Hamidrash was held on Sunday, Mr. K. Tenenbaum, President, in the Chair. The following were elected: Messrs. I. Rosenthal, President; Krizil, Treasurer; B. Goldwater, Hon. Secretary.

Glasgow. A meeting of the Boot, Clothing and employment Assistance Guild was held in the South Portland Street Synagogue on Sunday. Mr. C. B. Mabon, who presided, moved a vote of condolence with Rabbi Shyne and his family on the death of Mrs. Shyne, the result of an electric car accident. Mr. Max Bernstein moved that the formation of the Society be proceeded with. Mr. J. Fox seconded, and the resolution was carried unanimously. A brief discussion followed, in which Messrs. J. Fox, A. Harris, S. M. Lipchitz, and Councillor F. Cohen joined, and it was resolved that the words, "mainly for young people," be deleted from the title of the Society. The following were then elected: Messrs. C. B. Mabon, President: B. Louis, Vice-President; I. Benjamin, Treasurer; Alec Simon, Hon. Secretary; B. Span, Assistant Secretary; Councillor F. Cohen, Chairman of the Employment Dept.; S. N. Lipchitz, Vice-Chairman; M. Bernstein, H. Ansell, E. Zeff, A. Greenberg, Hirschberg, and Joe Levy, Committee. A vote of thanks to Mr. M. Bernstein for inaugurating the Society was passed, on the motion of Councillor Cohen.—The Jewish Choral Society held an "At Home" and dance in the Arcadian Restaurant, St. Vincent Street, last week. The following gave their services: Misses A. Gillies, A. McGee and A. Abrahams, and Messrs. M. Schapiro, S. Jay and J. C. Samuel.—The general meeting of the Branch of the Anglo-Jewish Association was held on Sunday at the Synagogue Chambers, Garnethill. Mr. A. Schoenfeld, J.P., presided. The Treasurer's report was read and adopted. Sympathetic references were made to the loss sustained by the community through the deaths of two members, Mr. M. T. Cohen and Mr. S. L. Abrahams. The following were elected for the ensuing year: Mr. A. Schoenfeld, J.P., President; Mr. M. Marzyusky, Treasurer: Mr. J. Wohlgemuth, Hon. Secretary; the Revs. E. P. Phillips and I. Levine; Messrs. B. Wohlgemuth, D. Heilbron, J. Fox, J. Pinto, M. Speculand, S. S. Samuel, B. Heilbron, H. Handelman, J. Jacobson, H. Crown, and J. Benjamin, Committee; B. Wohlgemuth, Delegate to the Council.

Hull. An event unique in the annals of the Hull Hebrew community took place on Sunday, when the Corporation and other public bodies of the city visited in state the Western Synagogue at the invitation of the Mayor, Alderman Feldman. At the first meeting of the Council in the municipal year the Mayor invited the Corporation to attend the Parish Church, stating that at a subsequent date he would ask them to accompany him to the synagogue. The visit had long been looked forward to and the response to the extent of a congregation of two hundred and fifty was a splendid personal tribute to the Mayor and the Jews of Hull. Every public body sent representatives, and the procession included institutions as diverse as the Chamber of Trades and the Volunteer officers. The scarlet robes of the Aldermen and military added picturesqueness to the scene. The Band of the City Police played the procession from the Workhouse which had been placed at the Mayor's disposal. The members of the Western Synagogue gave up their seats for the Mayor's visitors. The arrangements were excellent and a strong band of stewards consisting of the following, mostly all of the Synagogue Council, assisted in finding places for their guests:—

Messrs. J. Aaron, B. J. Barnard, L. H. Bergman, Hon. Secretary; E. E. Cohen, Benn Franks, S. J. Feldman, H. Glassman, M. V. Gosschalk, I. Harris, J. Magner, Treasurer; B. S. Jacobs, President; D. and H. Lipinski, Louis Levi, Rosenstone, M. Shapero and H. Mindelsohn.

The President, Mr. B. S. Jacobs, and the Hon. Secretary, Mr. L. H. Bergman, took a great share in making the service a success, and were assisted in their efforts by the Mayor's Secretary, representing the Town Hall staff. The service (with the exception of the Prayer for the Royal Family and the sermon) was in Hebrew and took the form of an abridgement of the usual afternoon service. After the Sepher had been returned to the Ark, the Minister, the Rev. I. A. Levy, delivered a sermon. He took for his text Leviticus, 19th chap., 18th verse: "And thou shalt love thy neighbour as thyself." He argued that the words in the original Hebrew had a far more comprehensive meaning than the English translation realised; it meant something more than mere neighbour, it meant their fellowmen without distinction or creed. They were all the creatures of the one great Father. There was at once the basis of universal brotherhood originating from the universal fatherhood of God. Religion was, in the words of D'Israeli, civilisation of the highest order, the reclaiming of men from the utmost savagery. As Jews, they were loyal to the rulers of the country in which they lived. With considerable eloquence he drew a picture of the Jew from the days of Edward I., until the present time. In London they had had several Jewish Lord Mayors. In that ancient city they had had three Jewish Sheriffs, Alderman Symons, Mr. Dumoulin and Mr. Gosschalk, and they must mention their old friend Alderman S. Cohen. That day they welcomed in high office Alderman Feldman, accompanied by fellow-members of his faith associated with him in his public work. Accompanying the Mayoress were Mrs. Ferens (the Sheriff's wife), Miss Harris (Liverpool), Miss Feldman, Miss B. Feldman, Mrs. Levy, Mrs. B. S. Jacobs and Mrs. Dumoulin. The Consuls of Austria, Denmark, Germany, Norway and Turkey were in attendance. On

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returning from the synagogue, the visitors took tea with the Mayor and Mayoress. The whole service has created the most favourable impression in the city, and on Monday the local press made generous reference in their leading articles to the event.

Liverpool. The Rev. I. Raffalovich, preaching last Sabbath on "Jewish Revenge," said that the idea was prevalent abroad that Judaism was an unforgiving religion, relentless in its exaction of justice, insistent upon avenging wrong and harmful actions though exhorting to love one's neighbour. Such a view of the teachings of Judaism was erroneous and must be apparent to every unbiassed student of the faith. To criticise Judaism was as easy a task as criticising the Jew; the less one knew of the latter the more faults he would find with him. It was the same with Judaism. Those who spoke so glibly about the shortcomings and deficiencies of Judaism were invariably those most ignorant of its teachings.—A special choral service, conducted by the Rev. H. Burman, was held on Sunday at the Synagogue, Princes Road, in aid of the local medical charities. The Rev. J. Polack, B.A., preached by invitation.—Last Sunday the Association of Old Boys of the Hebrew Schools held a Juniors' night. A large number of boys who had left school during the past few years were invited and a pleasant evening was spent. The programme included an address by the President, Mr. B. L. Myer, a lecture on Palestine with limelight views, by the Rev. I. Raffalovich, a chemical demonstration by Mr. J. Nelson, physical exercises by Mr. M. Cohen and a recital by Mr. A. Bachner. An artistic programme was designed by Mr. S. H. Levy.

Middlesbrough. At a meeting of the Jewish Literary Circle on Sunday, Mr. R. Salmon in the Chair, the Rev. M. E. Davis, the President, read a paper entitled "Some Notes on the Evolution of Alphabets." He explained the common origin of the Semitic and classical alphabets, and showed how they were the outcome of the ideogram and pictogram. A discussion followed, in which Messrs. R. Salmon, A. Levy, H. H. Roskin, B.Sc., and Miss E. Reubens took part.

Newcastle-on-Tyne. On Sunday, Mr. Guy Wilfred Hayler read a paper on "The Continent as Seen by a Britisher," at a joint meeting of the Jewish Literary and Social Society and the Jewish Junior Literary and Debating Society. A musical programme was provided by the Misses Hayler, Tayler, Hall, and Messrs. Charleston, Hall and Patterson. Mr. Julius Turner presided.—The annual report of the local Jewish Board of Guardians states that its supporters are now numerically stronger than ever before. The income of the relief department for the year amounted to £300, and the expenditure £242. The synagogue offerings have decreased; and the Newcastle Congregation subventioned the Board to the extent of £100. The Board are hopeful that half of this amount may be looked upon as a constant source of income in the future. In regard to the expenditure the applicants show a decrease; extra expenditure nevertheless proved necessary. Since the establishment of the loan department in 1898 nearly £500 has been lent to 117 borrowers, and the Committee appeal for new subscribers and to greater personal interest in the Charity.—A performance of "The Sleeping Beauty" was given at the residence of Mr. Gabriel Woolf last Monday. The children who took part in it were: The Misses May and Irene Watson, Miriam and Eva Woolf, Mirrie Freeman, May Hales, Elsie Streleski, Mabel Fisher and Jennie Michelson, and Masters Alec Woolf, sen. and jun. Miss Maude Woolf was stage manager. As the outcome of the children's efforts, the sum of £4 11s. 6d. will be handed over to charities.

Nottingham. A pretty wedding took place in the Synagogue last week; the bridegroom was Mr. J. Lauer and the bride Miss Dora Rabinovitch, youngest daughter of Mr. Jacob Rabinovitch, Treasurer of the Congregation. The synagogue, which was tastefully decorated, was filled to its utmost capacity. The officiating clergy were the Revs. Harris Cohen, of London, S. Schloss and H. Jerevitch.

Portsmouth. On Sunday, a large gathering of Zionists was held in the Synagogue Vestry, to welcome the President, Mr. S. A. Levy, who had recovered from a severe operation. Votes of congratulation were passed, and Mr. Levy responded, thanking the Zionists, the Executive of the synagogue and the Minister, the Rev. Isaac Phillips, for having held a special service for his safe recovery. The President then delivered an address on "Zionism To-day." Votes of thanks were passed to the lecturer, and to Mr. Montague Hart for presiding. A dance was subsequently held in the Upper Hall. The room was decorated with the portrait of Mr. S. A. Levy and the motto, "Welcome to our President with Portsmouth Zionists greeting."

Sheffield. Mr. B. Harris has forwarded to Rabbi Samuel Salant and Rabbi Isaac Ashkenasi, £20, the annual collection for the Talmud Torah School, Yeshibath Etz Chaim, and Bikur-Cholim and Misgab Ladach Hospitals in Jerusalem.

Swansea. At the Jewish Literary Society on Sunday evening, Mr. A. Hyams, B.A., of Newport, delivered an address dealing with the religious education of Jewish children. Mr. A. Levy presided. The lecturer pointed out the need for increased study of Hebrew as a living language. Mr. D. Seline said that environment would make this study one of difficulty, coupled as it was with the lack of Jewish teachers.

Tredegar. Mr. Lionel L. Harris, has presented over 3,000 portions of sweetmeats to the pupils of the various schools throughout the district.—Gifts of literature have been presented by Mr. Albert Harris and Miss Dora Harris to the Bedwellty Workhouse, Cottage Hospital and Cottage Homes.—At a meeting of the Tredegar and District Jewish Literary and Social Society held on Sunday, the Rev. S. Bloch in the Chair, Mr. S. Louis Harris read a paper on "A brief survey of Jewish Literature." A discussion ensued in which Messrs. B. Canard, I. L. Wolfson, H. Fine, G. Rosenbaum and the Chairman took part.

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Union of Jewish Women.

The fourth annual report of the Union of Jewish Women records a great increase of work "of the most varied description and of much practical advantage to the community." The small loan fund which was allotted to the Union last February by the Charity Commissioners is the sole fund at its disposal, and by its means two girls have been assisted for the musical profession, and one lady has been helped to take up the work of maternity nursing. The applicants for this loan fund have been very numerous and have entailed a vast amount of work and investigation. The number of cases dealt with by the Case Committee—which met once a week throughout the year—ranged from 36 to 39, and some of them were referred to other societies. The Sub-Committee formed for the purpose of dealing with musicians applying for assistance in training has considered 21 cases, of whom only five were found sufficiently talented to justify help from the Union. The report adds: "Charitably-disposed Jewish ladies and gentlemen receiving applications for aid in training promising Jewish girls for a career in art, music, teaching or sick-nursing, are earnestly and cordially invited to invoke the aid of the Union to investigate and advise on all such applications." 28 candidates for the nursing profession last year applied for particulars in regard to training, and seven of them have already been placed in various hospitals and homes. The first nurse trained through the Union, it is pointed out, is now Matron at a provincial hospital. 15 apprentices were settled during the year in the suburbs of London and in the provinces. The desirability of establishing a small emergency fund for assisting necessitious ladies applying to the Union to find them employment, has been considered, and "any contribution for this purpose will be most acceptable." The Secretary of the Union attended 114 meetings during the year, "thus having the opportunity of bringing very valuable information to the office, and much mutual aid has been given by this interchange." The Union organised eight drawing-room meetings, the first of which was a meeting of young workers, and resulted in several additional workers offering their services. The Union has a new and active branch at Brondesbury, and has obtained new correspondents at Brixton, the Borough, Highbury, West Ham, Westcliff, Antwerp, Cape Town, Johannesburg, Melbourne and North Adelaide. The Executive Committee is keenly alive to the importance of the interchange of personal visits between members of the London and provincial centres. "The visits of ladies to the London office from Vienna, New York, Melbourne and Johannesburg, who recounted to us the work undertaken amongst the Jewish communities in their own cities, and were anxious to be informed about the work undertaken in England, may be cited as an example of the value of the personal interchange of experiences between workers from distant centres." The Union numbers 1,100 members, of whom 721 belong to London, 380 being provincial, colonial and foreign members. The Committee "still regret that the London membership is far below the numbers we might expect in a large community resident here." During the year the Union found posts for 108 applicants, of whom 25 were placed as Matrons in communal institutions or companions in private families; 11 as secretaries or clerks; 28 as governesses; and 15 as apprentices. During the year there were 1,046 callers at the office; 3,918 letters received; 3,016 letters written; 2,460 notices and reports issued; 601 applications for paid employment; 161 applications for miscellaneous advice and information; 28 children's country holiday homes and ladies' country holidays were arranged; 104 applications for advice and assistance to train for skilled professions. The Union is still in need of further "regular and reliable voluntary workers, though a great feature of this year's work has been the number of ladies who have volunteered and for whom we have been able to find honorary employment." 86 ladies joined the ranks of the Union's communal workers during the year (compared with 36 in the preceding year), some of whom give as many as three days a week. The subscriptions and donations approximate to £200 a year, whilst the working expenses are about £300. The annual deficit has hitherto been met by a special sum given, for the first three years of the Union's existence, by a few donors. The special fund is now nearly exhausted but it is hoped that a large sum will be subscribed. A number of reports from provincial and suburban branches are appended to the report of the parent body; all report a year of steady progress and useful activity.

Orphan Aid Societies.

The annual meeting of the North London Children's Orphan Aid Society was held on Sunday in the hall of the County Council School, Lofting Road. Mrs. Meyer A. Spielmann presided. Mr. John Goldhill proposed the adoption of the report and balance-sheet, which was carried. Mrs. J. M. Lissack moved a vote of thanks to the out-going Committee. The President, the Rev. Walter Levin, in reply, said that none knew the energy which Miss Rosetta Goldhill, the Misses Daltroff, and every member of the Committee threw into the work. Great was their pleasure to know that their work was appreciated, greater by far was their pleasure to see their society go from strength to strength, and to know that by their very humble efforts they were able to do something practical in the sacred cause of charity. To him it was a great thing that children should help other children whom God had not blessed as much as themselves. A ballot for nine life-governorships was then proceeded with, making a total of sixteen drawn during the present year. Mrs Spielmann then presented certificates already awarded, and addressed the children. She said that in 1904 the Society had done excellent work in collecting £115; in 1905 it had headed the list among all the Children's Orphan Aid Societies with a fine contribution of £136; and now, thanks to the generosity of the honorary officers and of individual members, it had increased the collection for 1906 to the noble sum of £168. The hope which Mr. Felix Davis had expressed in his address to the Society last year that it would prosper in the future as it had done in the past, was thus being amply fulfilled. Mrs. Spielmann then proceeded to review the work of the Asylum at Norwood, and concluded by saying that it had been a very real pleasure for her to see the members of a Society which gave such valuable support to the work she had so much at heart. Mr. Henry Isaacs (Chairman of the House Committee of the Norwood Asylum) said that it had afforded him much pleasure to be present. If ever he had a prejudice against ladies serving on committees the address which Mrs. Spielmann had delivered and the great work which she did for the parent institution was such that he would only be too glad to welcome other ladies in the same sphere of work if he could find them. He was only expressing the feelings which actuated the whole of the Committee in saying how much they appreciated the efforts of such local workers. A vote of thanks to Mrs. Spielmann for presiding was proposed by Mrs. Adolph Tuck and seconded by Mr. Alfred Solomons. The following were successful in drawing life-governorships: Ruth Josephs, Ruth Cross, Gertrude Agar, Lizzie Reichfeld, Leonard Falk, Lew Simmons, Avaré Triefus, Alex Nathan and Julian Daltroff. Certificates of life-governorship were presented to Vera Leuw, Cissie Michaels, Gilbert Davis, Herbert Mesquita, Simon Vanderlinde, Hyam Heilbron, Lionel Heilbron, Frederick Hess, Samuel Hess, Laurence Hart, Emanuel Moryoseph, Leah Woolf, Vera Thompson and Marcus Littaur. The following were elected to serve as the Honorary Officers and Committee: President, Rev. Walter Levin; Treasurers, the Misses D. and M. Daltroff; Hon. Secretary, Miss Rosetta Goldhill; Committee, the Misses B. Auerbach, P. Abeles, L. Cohen, A. Ford, R. Gassner, K. Hudson, E. Goodman, E. Margolis, B. Suskind, E. Samuels, K. Vandenbergh, S. Weiss, D. Chetham, Messrs. H. M. Auerbach, B. Daltroff, J. D. Haley, M. Littaur, L. Lyon and Van Cleef.

The annual meeting of the Notting Hill Aid Society was held on Sunday. The Rev. L. Geffen, who presided, dwelt on the great importance of the Asylum and entreated all present to do what they could to induce their friends to become subscribers. During the past year two life-governorships had been granted and the membership had increased by 20. The following were elected: the Rev. L. Geffen, President; Messrs. Simons, Vice-President; Kadish, Treasurer; Antipitzky and Rubenstein, Auditors; A. Lipson, Hon. Secretary; Gompel, Rosen, Moss, Berman, Neville, Greenberg, White, Oberstein, MacDomnic, Meek, and Levy, Committee. A life-governor's certificate was presented to Mr. Neville. Mr. Berman gained another life-governorship.

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Special Winter Terms.
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Facing West Pier, with 2 handsome Verandahs. The only Jewish Boarding House on the front. Authenticated perfect sanitation. Home comforts; inclusive and moderate terms.

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Applications for **ADVERTISEMENT SPACE** in the *Jewish Chronicle* must be made to **Messrs. GREENBERG & CO., Ltd., 80, CHANCERY LANE, W.C.**
(Telephone: 212 Holborn.)

SOLOMON'S FLYING MACHINE.

Clever inventors nowadays are trying to make a flying machine of some kind, but none have yet succeeded. There are, however, many flying machines in fairy stories, and the most wonderful of them all is the flying carpet of King Solomon. I am not going to say that King Solomon really had a wonderful flying machine. This, you must know, is a legend, but many Eastern writers have told the story. It is also mentioned by Mohammed in the Koran, the Mohammedan Bible, and it is there spoken of as true.

Many of you have read the "Arabian Nights," and those of you who have not will do so I hope as soon as possible. You will find that one of the most interesting stories is that about Prince Ahmed and the Fairy Perie Banou. Prince Houssain, Ahmed's eldest brother, bought a magic carpet about six feet square, for forty purses. When he wished to travel anywhere all he had to do was to sit on the carpet and it would transport him in an instant to the place to which he desired to go.

Now, the flying carpet of King Solomon was of the same kind, only much bigger and much more wonderful. It was one of the wonders of fairy-land. One writer says that it was 3,600 square miles in extent. This is half as big as Wales. Perhaps the miles of those days were much smaller than now, or else we must wonder where King Solomon kept it, and how long it took his servants to sweep it and beat it at the annual spring cleaning. But then we must not forget that it was a magic carpet. So perhaps it swept and cleaned itself and also rolled itself up into a very small place, perhaps into a nutshell, and was kept in one of the pockets of the King's robes. A magic carpet of that immense size, with fairy power in every thread of it, could do anything, could it not?

The carpet was made of beautiful green silk, richly embroidered and interwoven with pure gold, and must have been as gorgeous and as curious as a magic carpet should be. When King Solomon wished to make a journey, the carpet was spread. I cannot tell you where it was spread, because you see it required a big space, but I suppose this space was near the King's Palace. Then the King's Throne was placed on the carpet and he took his seat attended by all his forces. Immediately by the Throne stood the King's four lieutenants, the Prince of Men, the Prince of Demons, a lion as the Prince of Beasts, and an eagle as the Prince of Birds. King Solomon is supposed to have reigned over the spirits and the animals and the birds, and there were many spirits on the carpet. They stood on his left, and the human beings on his right. When all was in order, King Solomon gave the word of command:

"Arise, ye Spirits of the Winds," he cried, "and do my bidding. Waft this carpet and all that is upon it through the air to the place to which it is my desire to go."

Then, gently, the carpet rose in the air and with wondrous rapidity and yet without any sense of motion it flew through the air faster than any bird could fly, and you know some birds can travel faster than railway trains or motor-cars. If the sun was strong, magic birds flew overhead with wings outspread to form a canopy that kept the hot rays from the King. It must have been an awe-inspiring sight to see that vast, magic carpet travelling through the air with the swiftness of a meteor.

One day, says the legend, there was an accident. King Solomon felt very proud when he gazed upon his great crowd of retainers on the carpet. This made the Spirit of the Winds angry. It shook the carpet so violently in the air that 40,000 men were thrown from it. This was to teach King Solomon a lesson.

I will tell you more magic stories of King Solomon later on.

A.

A NIGHT PRAYER.

Glory to Thee, my God, this night
For all the blessings of the light;
Keep—O keep me—King of kings,
Beneath Thine own Almighty wings.
When in the night I sleepless lie,
My soul with heavenly thoughts supply;
Let no ill dreams disturb my rest,
No powers of Darkness me molest.
O, may my soul on Thee repose,
And may sweet sleep mine eyelips close,
Sleep that shall me more vigorous make
To serve my God when I awake.

PRIZES AND CERTIFICATES.

David J. Aron (age 12), son of Mr. and Mrs. Benno Aron, 115, Brondesbury Villas, N.W., passed the examination of the Incorporated Society of Musicians, Grade I.

AT the recent Musical Knowledge (Theoretical) Examination of Trinity College, the following pupils of Miss Beatrice Calman, A.L.C.M., "Pond House," Lower Clapton Road, were successful: Yetta Leberman (age 10), gaining 95 marks out of a possible 100, Olive Gullett (age 9), 84 marks, Nora Vignes (age 9), 79 marks.

AT the recent examination held at the London Academy of Music, Carrie age 13, daughter of Mr. and Mrs. M. Ososki of 171, Amhurst Road, gained 1st class diploma for Elocution Grade III. Hilda age 10, daughter of Mr. and Mrs. J. Maizel, of 99, High Street, Aldgate, gained 1st class diploma for Elocution, grade III. Lily, age 10, daughter of Mr. and Mrs. Rosenbaum, of 125, Amhurt Road, gained 1st class diploma for Elocution, Grade III. Jessie Sarna, daughter of Mr. and Mrs. B. Sarna, 200, Amhurst Road, N., passed in elocution, coming out top girl in the highest grade open to all aspirants irrespective of age, gaining the Academy's first-class certificate and highest honours and a prize. All are pupils of Miss Terry Freedman, 14, Grosvenor Road, Canonbury.

AT the recent examination held at the London Academy of Music, Mary, aged 11, daughter of Mr. and Mrs. Isaacs, of 56, Houndsditch, and granddaughter of Mr. Joe Britton, of 18, Houndsditch, gained a diploma III. grade honours for pianoforte playing; and Gertie, aged 13, daughter of Mrs. Phillips, of 4, Park Lane, N., gained a diploma III. grade honours for pianoforte playing. Both are pupils of Miss Flossie Freedman, 14, Grosvenor Road, Canonbury.

AT the recent examination held at the London Academy of Music, Sarah and Ray, daughters of Mr. and Mrs. L. Freedman, of the "Chestnuts," 75, Amhurst Road, Hackney, gained diplomas in elocution and pianoforte, Grade II. Pupils of the Misses Terry and Flossie Freedman, of 14, Grosvenor Road, Canonbury.

TRINITY COLLEGE, LEEDS CENTRE.—Annie Rakusen, 26, Gawthorne Terrace, Roundhay, and George Gordon, 3, Springfield Place, Woodhouse, have passed the recent examination in pianoforte (preliminary), and Mabel Carter and Janie Levi have passed the recent examination in pianoforte (junior), the latter with honours. Pubils of Miss R. Freedman, 70, Samuel Street, Camp Road, Leeds.

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Young Israel.

THE CHILDREN'S SUPPLEMENT TO THE "JEWISH CHRONICLE."

No. 3. January 18th, 1907—Shebat 3rd, 5667. Vol. I.

"HEAR, O ISRAEL."

BY RE HENRY.

The Lord is One, the Lord is One,
We need no intercessor;
His Hand is stretched out over all,
He hears our voices when we call,
He punishes the transgressor.

The Lord is One, the Lord is One,
His mercy never endeth;
Although we know not of His ways,
We know 'tis He alone we praise,
'Tis He alone befriendeth.

Our God is One, Our God is One,
Sole Lord of all creation;
Father, Redeemer, Saviour, Friend,
Without beginning, without end,
Our Help and our Salvation.

FROM THE TALMUD:—

Separate not yourself from the community.

He who nourishes hate of his neighbour is as if he had shed his blood.

Charity is greater than all sacrifices.

He who seeks aggrandisement feeds death and nourishes the grave.

Every camel is burdened according to his strength.

The pains of to-day are the gains of to-morrow.

The evil inclinations of mankind start as cobweb threads and end as strands of cable.

Three things are a man's telltale—how he drinks, how he spends, and his temper.

It is not your mind, it is your heart that the Almighty asks of you.

Great is labour, for it dignifies the labourer.

The world was endowed with ten measures of talking—woman was endowed with nine, and the rest of creation with the remainder.

The aged man to the house is a burden, but the aged woman is a blessing.

We have among mankind in general the three orders of being—the lowest, sordid and selfish, which neither sees nor feels; the second, noble and sympathetic, but which neither sees nor feels without concluding or acting; and the third and highest, which loses sight in resolution and feeling in work.—RUSKIN.

To love the public, to study universal good, and to promote the interest of the whole world, as far as lies within our power, is the height of goodness, and makes that temper which we call divine.—SHAFTESBURY.

AUNT NAOMI'S CHAT.

What a great budget of letters I have received this week! But I cannot print one of them. They are all charming, every one of them full of good wishes and congratulations, many of them flattering; but I have no space. You will see why when you look at the list of those who have guessed the answer to the Charade in the first number of the new "Young Israel." I really have not had time to count. The great number reminds me of the little girl who was learning to count and became tired when she reached one hundred. Everything after that was "fousands and millions." But before I print the list of those who solved the Charade, I must give a list of the latest subscribers to the Purim Fund:—

Arthur Cohen, Seacombe, 1s.
Nettie Lewis, Yarmouth, 1s.
Dolly Robinson, Londonderry, 6d.
Freda Salingar, Liverpool, 6d.
Marie Schiff, Dalston, 1s.
Rosie Sergie, Belfast, 6d.
Rose Straussler, Walworth, 1s.
Jossy Walsh, Leeds, 6d.
Dora and Sarah, Worksop, 1s.
L. Weihrauch, 6d.
Previously acknowledged, £3 3s.
Total, £3 10s. 6d.

A number of other readers have promised to send their contributions, and many who do not live in London say they would like to come and help at the treat. It is very nice and kind of you. I feel sure that I shall receive a sufficient sum to enable the treat to be a big one and a good one, but please do not delay with your contributions so that I may know as soon as possible how much money I am likely to receive. I must also acknowledge for the Crippled Children's Fund, the following, which I have sent to the Rev. A. A. Green:—

Nettie Lewis, Yarmouth, 1s.; Sarah and Dora, Worksop, 1s.; and Dorothy Silverman, Bournemouth, 3s.

I have also received some cards and books from Janet L. Green, of Stamford Hill, and from Debby Share, of Sunderland, the daintiest possible pair of warm, woollen bedroom slippers, which will be a delight and of great service to some poor little sufferer. A generous, unasked gift like Debby's, inspired by her own kind thought, is a great delight to me, because it proves that my nephews and nieces are living up to the standard of our League and learning to become considerate little men and women. Debby sent a pretty card with her gift with a sweet wish expressed in rhyme.

It is not poetry, Debby, but the sentiment does you credit. I have some rhyme to print. It comes from Robert Reichert, 6, Clissold Park Villas, Stoke

Newington, N., to whom I have decided to award a prize for his clever answer to the charade.

A "J" is in Jerusalem though Zionism has not one;
Without the "E" I fear the tube would cease to run.
On Weekdays we have "W," on Sabbath we have not;
My fourth is the letter "I" that boasts a little dot.
And "S" is in Weddings, marriage has it ne'er;
Proud "H" rides in brougham, carriage has other fare.
"C" in Chanucah's prolific; poor Purim is quite dry,
"H" you cannot find in Urim no matter how you try.
Besides the cakes in Passover, there is a rolling "R,"
Jack Frost will not give up the "O" though skating very far.
To find the "N" in nonsense is indeed a simple task,
And for the "I" in nineteen I surely needn't ask.
The thirteenth is a "C"; the world, it has an "L";
The last of all is "E"; I have no more to tell.
I hope you do not think my solving comical
The whole I do not doubt is *Jewish Chronicle*.

But Bobby is not the only one who has solved the Charade correctly. Just look at this. It is a list of all who have sent the right answer.

Julia Abraham, Hackney; Sarah Abrahams, Dalston; Moses Abrahams, Liverpool; Ernest Auer, Brondesbury; Jack Alexander, Edinburgh; Joel Barbash, Sheffield; Herbert Baron Holloway; S. Barr, Manor Park; Gladys and Philippe Bauer, Manchester; Marjorie Benjamin, Hampstead; Abraham Behrman, Ramsgate; Abraham Berlyn, London; Margery Berman, Hackney; Joseph Berman, Dublin; Fanny Bern-stein, Liverpool; Charles Birnstingl, Kensington; Rachel Blackman, Liverpool; Bee Bloom, West Hartlepool; Archi-bald Brown, London; Chas. M. Brown, Manchester; Ella Burstein, Cardiff; Ronald Bussweiler, Liverpool; Arthur Cohen, Seacombe; Jennie, Isidore, Rosetta, Raie, Clara and Daisie Cohen, London; Joseph Cohen, Liverpool; William Chadwick, Manchester; Winnie Davis, West Hampstead; Montagu Davis, Handsworth; Evelyn Davidson, Leeds; Alf. M. Ellis, Stoke Newington; Milly Emanuel, Brondesbury; Frieda Fineberg, Leeds; Harry Finerman, Dalston; Kay Forster, Leeds; Bertha Freeman, London; Michael Friedman Leeds; Miriam Friedman, Hull; Rose Fredman, Plymouth; Edward Furst, Kensington; Marie Gestetner, Highbury; Nathan Goldberg, Putney; Dolly Goldhill, Highbury; Hilda Goldstein, Stoke Newington; Ben Goldstein, Aldgate; Hannah Goodman, Manchester; Ruby Good-man, Merthyr; Leah Goodman, Portsmouth; Reginald Gollancz, Maida Vale; Harold Gumpright, London; May and Edward L. Harris, London; Martha Harris, Liver-pool; Madge Hayman, Brondesbury; Abraham Hesselberg, Liverpool; Dolly Hoppenstadt, Leeds; Lily Hoppenstein, Edinburgh; Miriam Horwitz, Whitechapel; Theresa Houtman, London; Rebecca and Samuel Hyams, London; Harry Infield, Finsbury; Mabel and Alf. Jacobs, London; Annie Jacobs, South Shields; Annie Jalover, Clapton; Jennie Jones, London; Louis Kalker, Coventry; Bernhard Kauffmann, London; Xenia Kaye, London; Floie Kelf, Reading; Rebecca Kotkin, Hackney; Abraham Lever, Glasgow; Cissie, Godfrey and Frank Levy, London; Birdie Landau, Sarah Loftus and Harry Lunzer, London; Alec Lemberger, West Ham; Hyman Levin, Sunderland; Lily Levine, Manchester; Nettie, Alkin and Henry Lewis, Yarmouth; Mark Levinstein, Westcliff; Maurice Liverman, Clapton; R. Liebschutz, Heswall; Jonah Libbert, Manchester; Miriam Maizels, Florence Marians, Nestor Majeran and Sidney Morris, London; Sarah Matz, New Tredegar; Nathan Muscat, Sunderland; Irene and Hannah Myers, Judith Makover, Sam Miller and Frank Sam Moses, London; Nathaniel Nathan, West Hampstead; Doris Naomi Owen, Swansea; Lillian Phillips and Augusta Price, Liverpool; Sarah Prins and Wm. Pyzer, London; Marjorie Rabinovitch, Nottingham; Geoffrey G. Raphael and Phœbe Rabin, London; Beatrice Rome, Glasgow; Rose Rifkin, Leeds; Marie Rosenbaum, London; Sarah Rosenstein, Sun-derland; Frank Rossdale and Rachel Rotstein, London; Cyril Rosenbaum, Tredegar; Gertrude Rosenblum, Man-chester; Michel Schamasch, Maida Vale; Miriam Schreider, Stoke Newington; M. Segal, Lilian Shanholt, Ray Sternheim, Esther Schwarzman, Queenie Simmons, Rebecca Solomons, Chas. Solomon, Rachel Shapiro, Jane Seelig, Rose Straussler and Gertie Schulman, London; Esther Schoenfeld, Glasgow; Freda Salingar, Liverpool; John Shaer, Manchester; Rachel Shapiro, Earlestown; Frances Schwartz, Bristol; Debby Share, Sunderland; Harry Shochet, Leeds; Leon Sil-verman, Brighton; Jacob Taub, Inverness; Herbert Themans, London; Cyril Thomas, Birmingham; Eva Tobias, Manches-ter; Henry Tribich, London; A. Wacholder, Hull; Jack Wechsler, F. J. Woolf and Jacob Weinstein, London; Aby Wolfers, Margate; Joseph Woolman, Sheffield; Annie Weiner Dublin; N. Weihrauch, Widnes; David Yablonski, Manches-ter; Rebecca Zimmer, Mildmay Park

There, I feel tired after compiling a Jewish juvenile directory, for that is what it seems like to me. It embraces the whole of the United Kingdom. It has puzzled me a great deal to know what to do with all of you. I think I had better puzzle you in return. That would be quite fair, wouldn't it? So instead of voting or ballotting, because we have already done that, here is a puzzle for those only whose names I have given. I think you will find it fairly difficult, but, my dear little ones, can you blame me for trying to puzzle you? There will be three prizes for the correct answers to the following, and please remember that only those who solved the Charade can compete.

DOUBLE ACROSTIC.

In Jewish calendars will be espied
The words that here read down each side.

CROSS WORDS.

1. Cossacks dashing left and right,
   With this the people put to flight.
2. Attributes of office great,
   First and foremost in the State.
3. In Eastern lands when folks are meeting,
   This is there a form of greeting.
4. Each spring the trees with blooms are bright
   Golden pendants—a pretty sight.
5. A ruined Temple yet doth stand
   In what was once the Bondage Land.
6. Last this painter, wide his fame,
   Gall'ries great proclaim his name.

Answers by next Friday, please.

Gertrude Rosenblum, Manchester, your story, "Perseverance," shows promise, but it is too slight to print. You write prettily. Samuel Vorst, you will find that the reference in Kings II., chapter xx., verse 20, is to the making of a watercourse. Chronicles II., chapter xxxii., verse 30, tells how the watercourse was made and its direction. The reference in Chronicles II. to Isaiah is to chapter xxxix. of the boastings of Hezekiah. You should study the Cambridge Bible.

I hope to give a list of new members of the League next week.

A TALK TO CHILDREN.

By SAMUEL GORDON.

I always have a feeling—havn't you?—that with the coming of January the days of the winter are be-ginning to be numbered. True, Mr. Winter is a nasty obstinate old thing, who likes to make himself at home and stay as long as possible. But he won't. I know at least one man who has given him notice to quit.

Do you want to know who that is? Well, it is a big rough man, with big rough hands and top-boots, who comes once or twice a week from the country to turn the little stretch of ground at the back of our house into a garden. It's strange to think that gardens are born in the winter, and that the soft delicate blooms which look at us so tenderly in the spring and summer, owe their life—after God, of course—to big rough men in top-boots. I like watching that man at his work. He works and works, nothing is too large or too small for him—he shirks nothing. I like his tanned face and sturdy frame, which speak of the healthy, open-air life he leads. And strangest of all, he is no native of English soil. He is a Russian Jew, an alien immigrant, who has made the tending of flowers his love and livelihood.

We Jews have been the victims of many wicked falsehoods, but perhaps the wickedest I have ever heard is that of somebody who said that as a race we are not fond of flowers. This somebody said that in walking through the Jewish quarter of London he could distinguish between the Jewish and non-Jewish houses by the fact that it was only in the windows of the latter that he saw flower-pots displayed. How is that likely to be true when we have, in Pentecost, a special feast of flowers, to remind us to take to our hearts and homes these most lovable nurselings of Mother Nature? And it has yet to be proved that we Jews, as a whole, although we have our faults—and who has not?—are unmindful of the teachings of our faith as applied to our everyday working life. It is, I know, especially untrue in the case of your children, who can hear the heart-beats of nature so much more clearly than we poor grown-ups whose ears are constantly deafened by the noisy calls of the world. I am quite sure that not even the most expensive toy would be hailed by you with such a cry of delight as that precocious little spike of narcissus I saw peeping so shyly out of the ground this morning.

You may say that this talk about flowers in January is somewhat unseasonable. But you will agree that it is never unseasonable to listen to good words, and per-haps these are the thoughts which may strike you when you read these lines: the seeds of the good things which glorify this world are often sown in the wintry days of discomfort and adversity, and again, however dark and clouded the hours may be, the sun, by God's will, must shine forth in time and bring to us all the bright new life.

THE RUINS OF BABEL.

Far away in Asiatic Turkey, in the land which was once Babylonia, at a place called Birs Nimroud, which is about six miles from the town of Hillah, there stands a curious hill. But it is not merely a hill; it is only a huge mound erected by men. On top of this mound a number of great stones lie scattered, and in the midst are the ruins of a strange building. Travellers in that land stand spellbound and gaze with awe on that scene, for they are told that they are looking at the ruins of the Tower of Babel.

We all know the story of the Tower of Babel. We have read it in the eleventh chapter of Genesis, the first Book of the Bible. The descendants of Noah commenced to build a high tower to "reach unto Heaven," but God confused their language, so that they did not understand one another, and scattered the people all over the earth.

Tradition says that the Tower was destroyed and overthrown by fire from heaven, and it does seem strange that the ruins at Birs Nimroud and also the mound on which they stand all look as if they have been struck by lightning. Huge fragments which appear to have been subjected to the action of fierce heat, are strewn about in confusion, and the mound itself is tunnelled and scarred as if great fires have raged there. These mighty relics are made up of great blocks of brickwork, which look almost as if they have been blown up and scattered by an explosion of dynamite.

The ruined Tower itself is oblong in form, measur-ing 762 yards round the base, and on the west side it rises to a height of about 200 feet—that is as high as the London Monument. On the eastern side it is only about sixty feet high. Great rents and fissures from top to bottom of the brickwork makes the Tower seem as if it would come to pieces in a violent storm, but the brickwork is still wonderfully strong. The bricks, which have inscriptions on them, are made of fire-baked clay, and are so strongly cemented together that even now, nearly 4,000 years after the structure was erected, it is impossible to extract a whole brick.

The Talmud has a very interesting account of the building of the Tower of Babel. The builders were divided into three parties. One said:

'We will ascend to heaven, and place there our gods and worship them.'

'We will march into heaven and match our strength with that of God,' said the second party.

'We will smite Him with arrow and with spear,' said the third party. They fired arrows into the air and said the arrows came back dripping with blood, showing that someone in heaven had been wounded.

Forty-three years they built, and 600,000 men and women were at work. So high grew the Tower that it took nearly a year to hoist up material. When a man fell and was killed, they did not care, but when a brick fell they cried, because it delayed the work. But, of course, the Tower was never finished. Those who wished to place their gods in Heaven were changed into apes, says the legend. The second party killed one another when their language became different and they could not understand what was said to them. It was the third party that was scattered all over the world. The Talmud also says that a third part of the Tower sank into the ground and that the top part was burned. Inscriptions have been found in Babylonia stating that the Tower was destroyed by fierce winds sent by the gods.

There are two other ruins in the neighbourhood which are thought to be the remains of the Tower of Babel. One is known as the Mujellibe and stands near the River Euphrates on the other side of the town of Hillah. The other is at Akkerkuf and is called Nimrod's Tower.

THE JEWISH MONTH.

SHEBAT.

The fifth month of the year has thirty days like all the odd months, its last day being really counted as the first day, so to speak, of Adar. For as the new moon falls on the afternoon of the 30th, from a certain point of view this may be regarded as the first day of the lunar month. The name of the month, like all those of the Jewish year, is derived from the Assyrians, who doubtless taught their calendar to the Israelites during the Captivity in Babylon, though they had their own names for the months before this time.

No great fast or feast distinguishes the month, except one which may remind us that the Jews were originally an agricultural people, and were not insen-sible to the poetry of natural objects: for the 15th Shebat is distinguished in the Jewish Calendar as the NEW YEAR FOR TREES.

There are four things on earth that are little, and yet are wise of the wise. The ants are a people not strong, yet they provide their food in the summer time; the conies are but a feeble folk, yet they make their houses in the rocks; the locusts have no king, yet go they forth all of them in bands; and the spider thou canst seize with thy hands, yet she is found in the palaces of kings.—Proverbs xxx., 24-28.